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CONTENTS

CHURCH LIFE

Decisions of the Holy Synod	2
West German Chancellor Visits St. Daniel's Monastery by <i>Archimandrite Antony</i>	7
Patriarchal Telegram. Patriarchal Awards	9
Services Conducted by His Holiness Patriarch Pimen	10
Archimandrite Nikandr Kovalenko Nominated and Consecrated Bishop of Zvenigorod	10
Christ Is Our Hope by <i>Archbishop Kirill</i>	13
Metropolitan Serafim Chichagov by <i>V. Chernaya</i>	15
Diocese in Latin America	21
Celebration in the Tolga Convent by <i>Hegumenia Varvara</i>	22
Rebirth of the Optina Hermitage by <i>Archimandrite Evlogiy</i>	23
Glorification of St. Amvrosiy by <i>Archimandrite Innokentiy</i>	25
The Holy Trinity Church in Pavlino by <i>E. Turkina</i>	26
The History of an Old Chapel by <i>A. Volkovich</i>	27
Archimandrite Onufriy Appointed Father Superior of the Pochaev Lavra of the Dormition	28
News from Theological Schools	
Message of Greetings from His Holiness Patriarch Pimen to the Moscow Theological Schools	28
Traditional Annual Convocation by <i>Fr. Sergiy Gordun</i>	29
Patronal Feast Celebrated at the Leningrad Theological Schools by <i>N. Derzhavin</i>	32
In the Dioceses	34

SERMONS

Homily to Christ-Loving Christians by <i>St. Aleksey of Moscow</i>	39
On the Sunday of the Publican and the Pharisee by <i>Metropolitan Pitirim</i>	41

PEACE MOVEMENT

Spiritual and Parliamentary Leaders: Dialogue for the Sake of the Future by <i>V. Chaplin</i>	44
Conference in Greece by <i>Archpriest Viktor Petlyuchenko</i>	45
For the 30th Anniversary of the CPC	46

ORTHODOX SISTER CHURCHES

The Millennium of the Baptism of Russ Celebrated in Poland by <i>Archimandrite Avgustin</i>	48
The Millennium of the Baptism of Russ Celebrations in the Old Believers Churches by <i>S. Matsnev</i>	51

OIKOUMENE

Jubilee of the Primate of the Armenian Church by <i>A. Chulyukina</i>	54
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THEOLOGY

God the Creator and Creation by Man by <i>Yu. Avvakumov</i>	55
Dogmatic Teaching on Creation and Christian Attitude to Nature by <i>Archimandrite Platon</i>	63
Biblical Studies	
Ethno-Linguistic Situation in Palestine in the 1st Century A. D. by <i>A. Yu.</i>	72

LITURGICAL PRACTICE

The Sacrament of Matrimony by <i>Fr. Vladislav Tsypin</i>	75
"Blessed is the man..."	78

BOOKS AND PUBLICATIONS

The Estonian Evangelical Lutheran Church by <i>Hieromonk Mark</i>	80
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At a session held on November 30, 1988, the Holy Synod chaired by the PATRIARCH

CONSIDERED: the forthcoming 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church.

RESOLVED: that His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, prepare for the next session of the Holy Synod a draft list of members of the Jubilee Commission and proposals for the celebration of the jubilee.

HEARD: the report by His Grace Bishop Panteleimon of Kazan and Mari, administrator a. i. of the Izhevsk Diocese, on the state of his health, and his proposal that, Archimandrite Anastasiy Metkin, dean of the Kazan cathedral and Secretary of the Kazan Diocesan Administration, be nominated bishop.

RESOLVED: (1) that His Grace Bishop Panteleimon of Kazan and Mari, administrator a. i. of the Izhevsk Diocese, be relieved of his post because of ill health and retired on archpastoral pension;

(2) that gratitude be expressed to His Grace Bishop Panteleimon for his archpastoral labours in the administration of the dioceses of Kazan and Izhevsk;

(3) that Archimandrite Anastasiy Metkin be designated Bishop of Kazan and Mari, with his episcopal nomination and consecration to be held in Moscow.

CONSIDERED: the appointment of a bishop to the Izhevsk See.

NOTE: The Izhevsk Diocese is on the territory of the Udmurt Autonomous SSR, with a population of 1,587,000. The city of Izhevsk was founded in 1918. Before 1926 it belonged to the Sarapul Diocese. In 1921-1923 there was the Izhevsk vicariate of the Sarapul Diocese.

The Izhevsk Diocese was established in 1926. Its Ruling archpastors had the title:

of Izhevsk and Votkinsk (1927-1933)
of Izhevsk and Zlatoust (1933-1934)
of Izhevsk and Udmurtia (from 1934)

Since 1961 the Izhevsk Diocese has been administered by bishops in charge of the Kazan See.

By January 1, 1988, the Izhevsk Diocese included 18 parishes and 2 deaneries, with 30 priests and 5 deacons engaged in parochial ministry.

RESOLVED: that Bishop Palladiy of Pereyaslav-Khmel'nitsky, Vicar of the Kiev Diocese, be appointed Bishop of Izhevsk and Udmurtia;

that the appropriate ukase be issued.

CONSIDERED: the appointment of a bishop to the Kalinin See.

RESOLVED: that Archimandrite Viktor Oleinik, dean of Kalinin cathedral church and secretary of the Kalinin Diocesan Administration be designated Bishop of Kalinin and Kashin, with his episcopal nomination and consecration being held in Moscow;

that the appropriate ukases be issued.

HEARD: A petition by His Grace Archbishop Kassian of Kostroma and Galich that he be allowed to retire for reasons of health and advanced age (89).

RESOLVED: (1) that the petition by His Grace Archbishop Kassian be endorsed and he be relieved of the administration of the Kostroma Diocese and retired on archpastoral pension;

(2) that gratitude be expressed to His Grace Archbishop Kassian for the many years of service for the Church of God and for his archpastoral labour in the administration of the Kostroma Diocese.

CONSIDERED: the appointment of a bishop to the Kostroma See.

RESOLVED: (1) that His Grace Archbishop Iov of Zaraisk, Vicar of the Moscow Diocese, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, be appointed to the Diocese of Kostroma and Galich;

(2) that Archimandrite Aleksiy Kutepov, Head of the Economic Management Board of the Moscow Patriarchate, be designated Bishop of Zaraisk, and Vicar of the Moscow Diocese, and that he be relieved of his post as Father Superior of the Trinity-St. Sergiy Lavra;

that his nomination and consecration be held in Moscow; that the appropriate ukase be issued.

HEARD: the report by His Eminence Metropolitan Sergiy of Odessa and Kherson, Administrator of the Donetsk Diocese, concerning the appointment of a vicar bishop, proposing as candidate for the post Archimandrite Ioannikiy Kobzev, Superintendent Dean of the Ismail Church District, dean of the Ismail Cathedral of the Protecting Veil of the Mother of God and teacher at the Odessa Theological Seminary.

RESOLVED: that Archimandrite Ioannikiy Kobzev be nominated Bishop of Slavyansk and Vicar of the Odessa Diocese to provide assistance in the administration of the Donetsk Diocese with residence in the town of Voroshilovgrad;

that his nomination and consecration be held in Odessa; that the appropriate ukase be issued.

HEARD: the petitions by His Eminence Metropolitan Filaret of Minsk and Byelorussia and His Grace Archbishop Kirill of Smolensk and Vyazma concerning the establishment of schools in the Minsk and Smolensk dioceses to train church workers for the Russian Orthodox Church.

RESOLVED: (1) that the initiatives be welcomed and blessing be given for establishing inter-diocesan schools for training church workers in the Minsk and Smolensk dioceses;

(2) that His Grace Archbishop Kirill prepare in the near future, in coordination with the Education Committee, the statute of the proposed schools, educational programme and curricula for approval by the Holy Synod.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, on the Synodal Library.

RESOLVED: (1) that the report be acknowledged;

(2) that gratitude be expressed to donors to the library — archpastors, clergy and private individuals;

that gratitude be also expressed to the Department of External Church Relations, the State Library of Foreign Literature, the Moscow State University Study Library, the St. Sergius Orthodox Theological Institute in Paris and the University of New York for their donations to the Synodal Library.

HEARD: A report on the constituent All-Union Conference of the Soviet Fund for the Promotion of Mercy and Health, held at the Moscow House of Trade Unions on September 16, 1988.

Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe and Chancellor of the Moscow Patriarchate, was elected a member of the presidium of the Board of the Soviet Fund for the Promotion of Mercy and Health.

RESOLVED: that the report be acknowledged.

HEARD: reports of His Grace Archbishop Agafangel of Vinnitsa and Bratslav and His Grace Archbishop Kirill of Smolensk and Vyazma on the exercise of the priestly ministry without permission by a banned cleric of the Vinnitsa Diocese, Petr Nemirishin, and retired priests of the Smolensk diocese, Nikolai Morozov and Viktor Raish respectively in the Kursk and Omsk dioceses.

RESOLVED: that information concerning the facts submitted for the consideration of the Holy Synod be requested from Archbishop Feodosiy of Omsk and Tyumen and Archbishop Yuvenaliy of Kursk and Belgorod, so that it could be considered at the next session of the Holy Synod.

HEARD: A petition by His Grace Bishop Ioann of Zhitomir and Ovruch for his transfer to the Mukachevo Diocese.

RESOLVED: that His Grace the bishop be reminded that the Mukachevo Diocese is not vacant at present, for which reason his petition cannot be endorsed.

HEARD: information from members of the Holy Synod concerning the process of introducing of the Statute of the Russian Orthodox Church.

RESOLVED: (1) that the information be acknowledged.

(2) that the Publishing Department of the Moscow Patriarchate publish a list of errors and inaccuracies occurring in the text of the new Statute of the Russian Orthodox Church brought out by the Novosti Press Agency in the next issue of *The Journal of the Moscow Patriarchate*;

(3) that the Publishing Department be instructed to publish in the next issues of *The Journal of the Moscow Patriarchate* and as a separate pamphlet the text of the Statute adopted by the Jubilee Local Council in order to facilitate the speedy introduction of the new Statute;

(4) that concern be expressed over the fact that in certain areas the introduction of the Statute is running into problems. The implementation of the Local Council decisions being a most important responsibility of the whole Church, the Holy Synod should pay particular attention to this.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Exarchate of Central and South America.

RESOLVED: (1) that the report be acknowledged;

(2) that Father Anatoliy Egorov, cleric of the Argentine Diocese, be relieved of pastoral obedience in Argentina in view of the expiry of his term of service there and be placed at the disposal of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the patriarchal parishes in Canada.

RESOLVED: (1) that the report be acknowledged;

(2) that Archpriest Feodor Kobylatsky be relieved of pastoral obedience in the patriarchal parishes in Canada because of the expiry of his term of service there and be placed at the disposal of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

(3) that Archpriest Ioann Pilipishin be relieved of pastoral obedience in the patriarchal parishes in Canada for family reasons and be placed at the disposal of Metropolitan Nikodim of Lvov and Ternopol.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Russian Orthodox Church delegation led by Metropolitan Sergiy of Odessa and Kherson in the 8th Patriotic Symposium on the theme "Church Pastors and Orthodox Experience" held on Kalymnos, Greece, on July 11-17, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that gratitude be expressed to His Eminence Metropolitan Nektarios of Leros, Kalymnos and Astypalaia for his invitation and hospitality accorded the Russian Orthodox Church delegation.

HEARD: A report by His Grace Archbishop Kirill of Smolensk and Vyazma on his visit to Britain together with a Moscow Theological Academy lecturer M. Voskresensky to attend as guests the 12th Lambeth Conference of the Anglican Communion held in Canterbury on July 16-August 7, 1988, and on their participation in events to mark the Millennium of the Baptism of Russ conducted by the Church of England.

RESOLVED: (1) that the report be acknowledged;

(2) that gratitude be expressed to the Church of England and the importance be noted of the events conducted by her to mark the momentous jubilee of our Holy Church;

(3) that gratitude be expressed to His Grace the Archbishop of Canterbury, Dr. Robert Runcie, for inviting representatives of the Russian Orthodox Church to attend as guests the Lambeth Conference and for the attention and hospitality accorded them during their visit.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Russian Orthodox Church delegation led by him in the celebrations conducted by the Russian Orthodox Mission in Jerusalem on July 22-31 to mark the Millennium of the Baptism of Russ.

RESOLVED: (1) that the report be acknowledged;

(2) that cordial gratitude be expressed to His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine for the attention and paternal love shown to the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Church delegation led by Archbishop Iov of Zarsk in the celebrations to mark the Millennium of the Baptism of Russ conducted in the patriarchal parishes in Canada from July 25 to August 6, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the delegation's participation in the Millennium celebrations in Canada and that the broad participation therein of numerous guests from the fraternal Orthodox Churches be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on a visit of a group of pilgrims of the Russian Orthodox Church led by Archbishop Simon of Ryazan and Kasimov to Mount Athos, Greece, from August 5 to August 20, 1988.

RESOLVED: (1) that profound satisfaction be expressed with the pilgrimage of Russian Orthodox Church representa-

tives to the Holy Mountain and their visits to the Russian Monastery of St. Panteleimon and other cloisters and holy places in Greece;

(2) that the participation of the pilgrims, together with the brethren of St. Panteleimon's Monastery, in the prayerful celebration of their patronal feast on August 9 (June 27) be noted with a feeling of spiritual joy;

(3) that gratitude be expressed to His Beatitude Archbishop Seraphim of Athens and All Hellas for the attention and hospitality shown to the pilgrims by hierarchs, clergy and other members of the Orthodox Church of Hellas during the pilgrimage;

(4) that gratitude be expressed to the Holy Koinotes of the Holy Mountain, the hegumen and brethren of St. Panteleimon's Monastery for the attention and hospitality accorded the pilgrims;

(5) that profound satisfaction be expressed with the benevolent attention shown to the Russian Orthodox Church pilgrims by the Governor of the Holy Mountain, Mr. A. Glauints.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on a session of the WCC Central Committee in Hannover, FRG, on August 10-20, 1988, which was attended by representatives of the Russian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that the profound investigation by the Central Committee of the problems and other matters involved in the preparations for the 1989 WCC World Conference on Mission and Evangelism (San Antonio, USA), the World Convocation on Justice, Peace and the Integrity of Creation (Seoul, 1990), and the 7th WCC Assembly (Canberra, 1991) be noted with satisfaction;

(3) that note be taken, with gratitude to the Lord, of the 40th anniversary this year of the World Council of Churches, an outstanding all-Christian forum which unites 319 Churches in 110 countries for purposes of promoting their common advancement towards confessional unity and service for the good of the entire family of nations;

(4) that the fraternal attention shown by the participants in the WCC Central Committee session to the celebration by the Russian Orthodox Church of the Millennium of the Baptism of Russ be noted with gratitude;

(5) that satisfaction be expressed with the adoption by the Central Committee of important and timely documents of social importance on the Millennium of the Baptism of Russ, on the 40th anniversary of the Universal Declaration of Human Rights, on the international peace conference on the Middle East, on the expulsion of the Asian Christian Conference from Singapore, on refugees and shelters, on Southern Africa, on new developments in international relations;

(6) that gratitude be expressed to the organizers of the WCC Central Committee session in Hannover for including into its programme of a special forum on problems of perestroika in the Soviet Union at which His Grace Archbishop Kirill of Smolensk and Vyazma made a report;

(7) that the stand of the Russian Orthodox Church representatives at the WCC Central Committee session be endorsed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on a visit to the United States of Archbishop Agafangel of Vinnitsa and Bratslav with a Soviet Peace Committee delegation on August 13-16, 1988, on a visit of Bishop Valentin of Vladimir and Suzdal

to Finland and Sweden with delegations of representatives of Soviet public organizations sponsored by the Rodina Society on September 2-13, 1988, and on a visit to the United States and Canada of Archbishop Makariy of Ivano-Frankovsk with a delegation of the Rodina Society on September 30-October 7, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the cooperation of hierarchs and other representatives of the Russian Orthodox Church with Soviet public organizations for the cause of promoting peace and international friendship;

(3) that the contribution be endorsed made by the Russian Orthodox Church representatives to the implementation of the programme of the afore-mentioned events.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a church delegation led by Metropolitan Mefodiy of Voronezh and Lipetsk in the celebrations to mark the Millennium of the Baptism of Russ conducted by the Patriarchal Parishes in the USA from August 16 to August 22, 1988, and in the celebrations to mark the 50th anniversary of St. Tikhon's Seminary.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the Russian Orthodox Church representatives in the celebrations to mark the 50th anniversary of St. Tikhon's Seminary;

(3) that gratitude be expressed to the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosios, Archbishop of Washington and Metropolitan of All America and Canada, and to Bishop Herman of Philadelphia and East Pennsylvania, Secretary of the Holy Synod for External Affairs and the Rector of St. Tikhon's Seminary, for the cordial reception accorded the representatives of the Russian Orthodox Church.

HEARD: the report by His Grace Archbishop Agafangel of Vinnitsa and Bratslav on a visit of a Russian Orthodox Church delegation he headed to Bulgaria on September 5-12, 1988, to attend celebrations to mark the Millennium of the Baptism of Russ at the Russian Church Podvorye in Sofia.

RESOLVED: (1) that the report be acknowledged;

(2) that cordial gratitude be expressed to His Holiness Patriarch Maksim of Bulgaria for his attention and paternal love shown to the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee on the participation of a Russian Orthodox Church delegation in the 17th Assembly of Non-Governmental Organizations having a consultative status with the UN Economic and Social Council (the CPC is one of the 20 bodies represented on the Board of the Non-Governmental Organizations) held at the UN Headquarters in New York on September 6-9, 1988, and his participation in the Assembly of the North American CPC held under the chairmanship of the Rev. Christoph Schmauch on September 10-11, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of Russian Orthodox Church representatives in the 17th Assembly of the Non-Governmental Organizations and of Metropolitan Filaret in the Assembly of the North American CPC;

(3) that the stand of the delegation members on the problems discussed at the aforesaid assemblies be endorsed;

(4) that gratitude be expressed to the leadership of the

assemblies for the attention and hospitality accorded the representatives of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on the participation of a church delegation led by him in the celebrations to mark the Millennium of the Baptism of Russ conducted by the Central European Exarchate of the Moscow Patriarchate on September 9-10, 1988, in Berlin, GDR, and on a symposium on the theme of "The Millennium of the Baptism of Russ".

RESOLVED: (1) that the report be acknowledged;
(2) that profound satisfaction be expressed with the participation in the celebrations and the symposium of representatives of the Union of Evangelical Churches in the GDR, the Evangelical Church in Germany (FRG), the German Bishops' Conference (GDR) and state and public circles.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on the participation in the 4th Conference of Soviet and American public representatives held in Tbilisi, the Georgian SSR, on September 18-24, 1988.

RESOLVED: (1) that the report be acknowledged;
(2) that satisfaction be expressed with the participation of Metropolitan Yuvenaliy and other representatives of the Russian Orthodox Church in the aforesaid conference;
(3) that a high assessment be given to the results of the conference, and that the stand of Metropolitan Yuvenaliy at the forum be endorsed;
(4) that gratitude be expressed to His Holiness and Beatitude Iliya II the Catholicos-Patriarch of All Georgia, for the attention and hospitality shown to the representatives of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on a visit of a Russian Orthodox Church delegation led by Archbishop Mikhail of Vologda and Veliki Ustyug to Finland on September 21-25, 1988, and on their participation in an international study conference on the Millennium of the Baptism of Russ held at the Joensuu University and at the New Valaam Monastery on the initiative of the Nordic Committee for Soviet and East European Studies.

RESOLVED: (1) that the report be acknowledged;
(2) that the high scholarly level of the conference be noted and gratitude be expressed to its organizers;
(3) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the aforesaid conference;
(4) that gratitude be expressed to the Finnish organizers of the conference for the attention and hospitality shown to the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on a visit to the FRG on September 21-26, 1988, of a Russian Orthodox Church delegation led by Archbishop Melkhisiedek of Sverdlovsk and Kurgan to attend a symposium on the Millennium of the Baptism of Russ held by the Academy of the Rothenburg-Stuttgart Catholic Diocese and the opening of a travelling exhibition on the life of the Russian Orthodox Church at the Evangelical Academy in Frankfurt on the Main, FRG.

RESOLVED: (1) that the report be acknowledged;
(2) that the usefulness be noted, with due gratitude to the organizers thereof, of the symposium to mark the Millennium of the Baptism of Russ held by the Academy of the Rothenburg-Stuttgart Catholic Diocese;
(3) that satisfaction be expressed with the participation in the aforesaid symposium and the opening of the travelling

exhibition by the Russian Orthodox Church delegation;
(4) that hope be expressed that the aforementioned events would help promote fraternal links between Christians of the USSR and the FRG, and contribute to the cause of mutual understanding and cooperation between the peoples of the two countries;

(5) that gratitude be expressed to the Church, scientific and public circles of the FRG for the attention and hospitality shown to the Russian Orthodox Church representatives.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on a visit to the United States from September 25 to October 2, 1988, of a Russian Orthodox Church delegation led by the Rector of the Leningrad Theological Academy and Seminary, Archpriest Vladimir Sorokin, at the invitation of the Church Council of the Greater Seattle and the Association of Churches of the State of Washington in connection with the Millennium of the Baptism of Russ.

RESOLVED: (1) that gratitude be expressed for the invitation extended representatives of the Moscow Patriarchate to attend events in Seattle marking the Millennium of the Baptism of Russ;

(2) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the jubilee programme including numerous meetings with local religious, cultural and public figures and government officials which took place in the spirit of friendship and mutual understanding;

(3) that gratitude be expressed to the leadership of Greater Seattle and the Association of Churches of the State of Washington for the attention and hospitality accorded the delegation.

HEARD: the report by Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on a visit of Protopresbyter Vitaliy Borovoi, Deputy Head of the DECR, to the United States from September 27 to October 2, 1988, and his participation in the Millennium of the Baptism of Russ celebrations organized by St. Vladimir's Orthodox Seminary of the Autocephalous Orthodox Church in America, in a programme of celebrations to mark the 50th anniversary of St. Vladimir's Orthodox Seminary and in a theological historical symposium on the history of the Russian Orthodox Church in connection with her millennium.

RESOLVED: (1) that the report be acknowledged;
(2) that the conferment of an honorary degree of Doctor of Theology of St. Vladimir's Orthodox Seminary upon Protopresbyter Vitaliy Borovoi be noted with deep satisfaction;

(3) that gratitude be expressed to the father rector of St. Vladimir's Orthodox Seminary, Archpriest John Meyendorff, for the invitation extended to Protopresbyter Vitaliy Borovoi and hospitality accorded him.

HEARD: the report by His Eminence Metropolitan Aleksey of Leningrad and Novgorod, President of the Conference of European Churches, on the Fourth European Ecumenical Meeting in Erfurt, GDR, on September 29-October 2, 1988.

RESOLVED: (1) that the trend, atmosphere and results of the forum organized jointly by the CEC and the Council of Bishops' Conferences of Europe be endorsed;

(2) that satisfaction be expressed with the fact that the Fourth European Ecumenical Meeting came as a manifestation of fraternal all-Christian cooperation in assessing the problems and aspirations of contemporary society striving for universal peace with justice.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on the participation of Metropolitan Sergiy of Odessa and Kherson and Archpriest Viktor Petlyuchenko in the 11th European

Regional Conference of the World Federation of UN Associations, held in Athens, Greece, on October 10-13, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation be endorsed of Metropolitan Sergiy and Archpriest Viktor Petlyuchenko in the 11th European Regional Conference of the World Federation of UN Associations;

(3) that gratitude be expressed to the organizers of the aforesaid conference for the hospitality and attention shown to the Russian Orthodox Church representatives.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on a visit by a Russian Orthodox Church delegation led by Bishop Simon of Brussels and Belgium to Yugoslavia on October 1-15, 1988, to attend the Millennium of the Baptism of Russ celebrations held by the Russian Orthodox Church Podvorye in Belgrade.

RESOLVED: (1) that the report be acknowledged;

(2) that gratitude be expressed to His Holiness German, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia, for the attention and paternal love accorded the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on a Committee session held in Görlitz, GDR, on October 17-22, 1988, under the motto "Break Up Your Fallow Ground" (Hos. 10.12) with the main theme of "Turn to the Future — New Thinking, New Ethos, New Responsibility", and on the participation of a Russian Orthodox Church delegation therein.

RESOLVED: (1) that the success of the session of the CPC Continuation Committee in Görlitz, GDR, which took place in a fraternal atmosphere of mutual understanding and was crowned with results of great benefit for further development of the Christian peace movement be noted with satisfaction;

(2) that special note be made of the importance of the elaboration by the CPC Continuation Committee of a programme of action of the movement for the period up to the next, 7th All-Christian Peace Assembly; of the adoption of the new CPC Charter summing up the rich experience accumulated by the CPC over the 30 years of its existence; of the elaboration and adoption of the message to the participants in the Christian peace movement orienting them towards the new thinking, new ethos and new responsibility; the elaboration and adoption of the statements: on the 40th anniversary of the Universal Declaration of Human Rights, on disarmament, on the plight of the people of Palestine, on Southern Africa, and on the Pacific;

(3) that cordial greetings expressed by the session's participants to the Russian Orthodox Church in connection with the Millennium of the Baptism of Russ be acknowledged with gratitude;

(4) that the stand be endorsed of the Russian Orthodox Church participants in the session;

(5) that profound satisfaction be expressed with the messages of greeting to the session participants from Mr. Erich Honnecker, Chairman of the GDR State Council, and Dr. Perez de Cuellar, the UN Secretary-General;

(6) that fraternal attention be noted accorded the session participants, including those of the Russian Orthodox Church, by Prof. Dr. Joachim Rogge, Bishop of the Evangelical Church of Görlitz District, and cordial gratitude be expressed to him.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on

celebrations of the 30th anniversary of the CPC in Prague on October 23-25, 1988.

RESOLVED: (1) that deep satisfaction be expressed in connection with the date with the CPC activities aimed at promoting a lasting universal peace with justice and ridding the earth of nuclear and other weapons of mass annihilation and preserving the integrity of creation;

(2) that the all-round participation of the Russian Orthodox Church in the CPC activities throughout its existence, expressed in a profound involvement of the children of the Church in the sacred service of peacemaking, be endorsed, and that the children of the Russian Orthodox Church be urged to continue and increase their support for the CPC activities;

(3) that the participation in the jubilee festivities in Prague of His Eminence Metropolitan Filaret and other representatives of the Russian Orthodox Church be welcomed.

HEARD: the report by His Eminence Metropolitan Aleksey of Leningrad and Novgorod, President of the Conference of European Churches, on a CEC Presidium session in Leningrad on October 23-26, 1988.

RESOLVED: (1) that the orientation of the CEC at resolving practical problems of common all-Christian witness and service be welcomed;

(2) that steps be taken to promote cooperation among the Churches in the Soviet Union in preparation for the European Ecumenical Assembly on Peace and Justice to be held in Basel, Switzerland, on May 15-21, 1989, which is called upon to become an all-European Christian forum for determining priority tasks in securing peace, justice and the integrity of creation;

(3) that the children of the Russian Orthodox Church be urged to accompany the European Ecumenical Assembly with prayers for peace of the whole world, for the good estate of the holy Churches of God and for the well-being of all nations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on a return visit by a Russian Orthodox Church delegation led by Archbishop Antony of Stavropol and Baku to the FRG on October 26-November 4, 1988, at the invitation of the Evangelical Church of Westfalia and its participation in the Ecumenical Meeting of Westfalia in Dortmund on the theme "Guide Your Feet into the Way of Peace".

RESOLVED: (1) that satisfaction be expressed with the return visit by a Russian Orthodox Church delegation to Westfalia and its participation in the Ecumenical Meeting;

(2) that the programme of further bilateral cooperation with the Russian Orthodox Church proposed by the Evangelical Church of Westfalia be acknowledged;

(3) that gratitude be expressed to the Primate of the Evangelical Church in Westfalia, Dr. Hans-Martin Linne-mann for the invitation extended to the delegation and cordial attention and hospitality accorded to it.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on the participation of a Russian Orthodox Church delegation led by the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksey, in an international symposium devoted to St. Maksim the Greek held in Arta, Greece, on October 28-30, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that gratitude be expressed to His Grace Bishop Chrysostom of Dodona for the invitation, and for hospitality shown to the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Aleksey of Leningrad and Novgorod, member of the Trusteeship

Council of the Crete Orthodox Academy (Constantinople Patriarchate), on his trip to Cyprus on November 6-14, 1988, and participation in a solemn meeting of the academy members to mark its 20th anniversary.

RESOLVED: (1) that the report be acknowledged;

(2) that usefulness be noted of the cooperation of representatives of the Russian Orthodox Church with the Crete Orthodox Academy.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Vyazma on his participation in a study symposium on the Millennium of the Baptism of Russ held by the Cini Foundation, the Linchei National Academy — the Italian Academy of Sciences, and the USSR Union of Writers in Venice and Rome on November 7-12, 1988.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the holding of the symposium on the Millennium of the Baptism of Russ which came as an important demonstration of the attention shown to the momentous jubilee on the part of the international scholarly and literary circles.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on a visit paid by a Russian Orthodox Church delegation headed by him to the Antiochene Orthodox Church on November 11-21, 1988.

RESOLVED: (1) that deep satisfaction be expressed with the visit paid by the Russian Orthodox Church delegation to the fraternal Antiochene Orthodox Church and hope that it would serve to further strengthen the ties of friendship and cooperation between the two Churches;

(2) that the meetings and discussions His Eminence Metropolitan Filaret had during the visit with prominent representatives of the religious, public and government circles of Syria and Lebanon should be endorsed as useful and that their attention to the Russian Orthodox Church be noted with gratitude;

(3) that cordial gratitude be expressed to the Primate of the Antiochene Orthodox Church, His Beatitude Ignatios IV, Patriarch of Antioch the Great and All the East, for his lofty attention and warm hospitality shown to the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation in a round table meeting of Soviet public figures and represen-

tatives of the Independent Bureau for International Humanitarian Issues held in Moscow on November 12, 1988, on ethics of human solidarity and humanitarian problems in the nuclear age.

RESOLVED: (1) that the report be acknowledged;

(2) that, attaching great importance to the involvement of the Church in such topical problems, the participation in and the stand of His Eminence Metropolitan Yuvenaliy at the meeting be endorsed.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation together with His Grace Archbishop Kirill of Smolensk and Vyazma in the round table meeting on the problem of the freedom of conscience in the conditions of democratization of Soviet society. The session was held on November 23, 1988, in the Academy of Social Sciences of the CPSU Central Committee.

RESOLVED: (1) that the report be acknowledged;

CONSIDERED: summoning church hierarchs to attend the 1988-1989 winter session of the Holy Synod.

RESOLVED: That the following hierarchs be summoned to attend the 1988-1989 winter session of the Holy Synod:

Archbishop Feodosiy of Astrakhan and Enotaevka;
Archbishop German of Berlin and Central Europe;
Archbishop Irinei of Kharkov and Bogodukhov;
Archbishop Varnava of Cheboksary and Chuvashia;
Bishop Iljan of Kaluga and Borovsk.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

NIKODIM, Metropolitan of Lvov and Ternopol

LEONTIY, Archbishop of Orenburg and Buzuluk

VLADIMIR, Archbishop of Pskov and Porkhov

AGAFANGEL, Archbishop of Vinnitsa and Bratslav

KIRILL, Archbishop of Smolensk and Vyazma

VLADIMIR, Metropolitan of Rostov and Novocherkassk
Chancellor of the Moscow Patriarchate

West German Chancellor Visits St. Daniel's Monastery

Helmut Kohl, the Chancellor of the Federal Republic of Germany, who was in the Soviet Union on an official visit at the invitation of the Soviet leadership, visited St. Daniel's Monastery on October 27, 1988. In the morning the motorcade, accompanied by a motorcycle escort, stopped at the Holy Gates of the cloister to the pealing of the monastery bells. The Father Superior of St. Daniel's Monastery, Archimandrite Tikhon, together with the brethren warmly greeted the distinguished guest.

Among the welcomers was Konstantin Kharchev, Chairman of the Council for Religious Affairs at the USSR Council of Ministers.

Then began a tour of St. Daniel's Monastery, a unique monument of Russian architecture, founded in the 13th century and now the Administrative Centre of the Russian Orthodox Church. Archimandrite Tikhon talked about the recent restoration of the buildings of the ancient monastery

and also about the new facilities which are still under construction.

Helmut Kohl with the persons accompanying him and the numerous correspondents of the West German and Soviet mass media visited the oldest church of the monastery, the Church of the Holy Fathers of the Seven Ecumenical Councils.

At the entrance to the Protection Veil Church, which is situated on the first floor, the distinguished guest was greeted by Metropolitan Yuvenaliy of Krutitsy and Kolomna on behalf of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church. The brethren in attendance here sang a troparion to Prince St. Daniel — the founder and patron of the cloister. The guest viewed the icons painted by Hegumen Zinon for the church's iconostasis and then proceeded to the icon-painting and restoration workshop on the second

floor. The iconographers described for the chancellor icon-painting and restoring techniques and showed him their work. The guest proved to be a sophisticated connoisseur of religious art. He displayed keen interest in iconography, and asked questions about methods of restoring ancient icons. In the Church of the Holy Fathers of the Seven Ecumenical Councils the guests from the FRG viewed the iconostasis, which included 17th-century icons of the Kostroma school and also the 16th-century Vladimir Icon of the Mother of God, which had been restored in the workshop of St. Daniel's Monastery. Chancellor Helmut Kohl lit a candle at the reliquary of St. Daniel.

The guests were greatly impressed by the monastery's main cathedral, the Holy Trinity Cathedral (architect O. Bove). As he was leaving the cathedral the distinguished guest's attention was called to the Resurrection Church (Voskresenie Slovescheye) and to the church hotel under construction. The hotel's conference chamber is to be fitted with equipment for sound recording and simultaneous interpretation which is being sent from the FRG by the German Bishops' Conference (Roman Catholic Church) as a gift to the Russian Orthodox Church on the occasion of the Millennium of the Baptism of Russ.

Refreshments were offered to the guests in the large refectory of the official residence of Patriarch Pimen of Moscow and All Russia. Metropolitan Yuvenaliy of Krutitsy and Kolomna addressed West German Chancellor Helmut Kohl with the following speech of greeting:

"Esteemed Mr. Federal Chancellor, you are in a new building, erected in 1988 and located in Moscow's oldest cloister, which was founded in the 13th century. And perhaps you will be pleased to know that you are the first distinguished state guest whom we are welcoming at the residence of His Holiness the Patriarch on behalf of the Russian Orthodox Church. Permit me to extend a warm welcome to you on behalf of His Holiness Patriarch Pimen, the Primate of the Russian Orthodox Church, and on behalf of the Holy Synod.

"The concerns and cares of the world are not alien to the Russian Orthodox Church and the brethren of this monastery. And I would like to assure you that we have been closely following your visit and have noted its success with joy. In your official speech at the luncheon on the first day of your sojourn in Moscow you mentioned the Millennium of the Baptism of Russ and the fact that the federal government applauds, among other contacts, the growing number of meetings between representatives of Churches. You also recalled the path that has been traversed following the resumption of our diplomatic relations in 1955-1956. You thus inspired me to call to mind the contribution which the Churches of the Soviet Union and West Germany made to promote understanding between our two peoples and their reconciliation. These energetic contacts officially began in 1952-1954 with the arrival of Pastor Martin Niemöller and Dr. Gustav Heineman. We have travelled a long and happy road since then. We want to point out with gratitude that even prior to its official celebration in Moscow the Millennium of the Baptism of Russ was being marked in the Federal Republic of Germany with the participation of representatives of the Russian Orthodox Church.

"I am happy to call to mind the fact that among the participants in the official celebration in Moscow, which was held in this cloister, there were the highest representatives of the Roman Catholic and the Evangelical Churches of the Federal Republic of Germany. And, after having recalled our millennial history, I would like to relate how we are living today. You unquestionably heard the word 'perestroika' many times during your talks. It applies to the

Church, too. During the meeting between His Holiness Patriarch Pimen and members of the Holy Synod and Mikhail Gorbachev on April 29, 1988, the Soviet leader stated that a new law on freedom of conscience was being prepared which would take the interests of religious organizations into account. A new stage in the life of the country for us is the recently issued draft amendments to the Constitution — the Law on Elections of People's Deputies of the USSR which says, among other things, that religious workers may be nominated as candidates for people's deputies of the USSR. All this, Mr. Federal Chancellor, opens up entirely new possibilities for the Russian Church and for other religious organizations in the Soviet Union. And we can see that the external ties which we maintain with all the Churches of the world, including those in the Federal Republic of Germany, are now taking on a completely new nature. I think that we need one another and an exchange of our experience more than ever before. We can bring to the West the experience of Church life in new social and political conditions, giving witness to the profound spiritual experience of our Church. And I would like to name a sphere where we do not have practice and experience. We need the experience of the social work of the Western Churches, which is imbued with compassion and charity. I think that your visit will impart to us both inspiration and a fresh impetus for developing these relations. Once again I wholeheartedly thank you for your visit and for this warm meeting.

"Mr. Federal Chancellor, you have spoken of a blessing for your home. In our country a holy icon is always a blessing for a person's home. His Holiness the Patriarch has asked me to present you with this icon of the Saviour as his personal blessing for your family and as a blessing of the Russian Orthodox Church. Also, accept this copy of the monument to the baptizer of Russ, Prince Vladimir, which stands in Kiev."

Chancellor Helmut Kohl delivered a speech in response, in which he expressed gratitude for the warm and friendly reception and requested that his heartfelt greetings, gratitude and very best wishes be extended to His Holiness Patriarch Pimen.

"Your Eminence," the distinguished guest went on to say, "this visit is very important for me, and I would like to tell you the considerations that prompted me to come to you here in the monastery. With my visit I want to pay a tribute of respect to your Church. It is entirely impossible to visualize this great country without this Church. It is a part of your history. It is my deep conviction that it is a part of your future, too. And while we were just examining the ancient icons and the new icons—icons created in our day, we not only admired them as objects of art. These icons are also proof of the profound faith of your people. General Secretary Gorbachev has frequently used the image of the common European home these days. I agree with this image, and I spoke about this in the Kremlin. This home, as I picture it, is a house with many windows and doors. The windows must be open in order to let fresh air inside, and this is good for the health. And the doors should be open, to enable everyone to enter this house freely. That is how we view our home — Europe.

"Your Eminence, this notion of a home is customary in my country and in my own family. Our home — Europe — has important humanistic traditions, and Christian ones first and foremost. They are founded on our history, specifically, on our religious history.

"The Millennium of the conversion of Russ to Christianity was celebrated in 1988, and this event drew our thoughts to history. We contemplated what divides us, but most of all

we reflected on the common elements that can propel us into a better future.

"Your Eminence, I was deeply impressed by the unity of antiquity and modernity, that is typical of this place and by the fact that you abide in the spirit of fidelity to God, while being engaged in your everyday work. Perhaps this is the most important and progressive thing that exists today."

Archimandrite Tikhon, Father Superior of the monastery, greeted the distinguished guest on behalf of the cloister's fraternity.

Then the West German chancellor and the persons accompanying him left the monastery to the pealing of bells.

Archimandrite ANTONIY

Telegram from His Holiness Patriarch PIMEN

To His Beatitude CHRYSOSTOMOS,
Archbishop of New Justiniana and All Cyprus

Nicosia, Cyprus

Cordial congratulations to Your Beatitude on your name-day. Through the prayers of the Holy Apostle Barnabas may the Chief Shepherd Christ grant you good health and send you almighty heavenly help in your primatial labours for the good of the Holy Church.

With invariable love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

November 11, 1988
Moscow

PATRIARCHAL AWARDS

By ukases of His Holiness Patriarch PIMEN of Moscow and All Russia awarded were:
His Grace Bishop Serafim of Penza and Saransk, an inscribed panagia on the 10th anniversary of his episcopal consecration (October, 18);

His Eminence Metropolitan Ioann Razumov, (retired in the city of Pskov), a jubilee cross and panagia on his 90th birthday (October 28).

His Grace Archbishop Iov of Zarsk (now of Kostroma and Galich), Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, the Order of St. Sergiy of Radonezh, 1st Class, on his 50th birthday (November 6, 1988).

Services Conducted by His Holiness Patriarch PIMEN

JULY-OCTOBER

July 12, (June 29), the Feast of the Chief Apostles Sts. Peter and Paul. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zaisk and Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America.

On July 20 (7) in the White Hall of the Moscow Patriarchate His Holiness Patriarch Pimen conducted the order for the nomination of Archimandrite Paisiy Samchuk as Bishop of Orel and Bryansk, and of Archimandrite Gavriil Steblyuchenko as Bishop of Khabarovsk and Vladivostok.

On July 23 (10), the Feast of the Deposition of the Holy Robe of Our Lord Jesus Christ in Moscow, the birthday of His Holiness Patriarch Pimen, His Holiness attended Divine Liturgy at the Patriarchal Cathedral.

September 9 (August 27), the Feast of St. Pimen the Great, the name day of His Holiness Patriarch Pimen. On the eve, His Holiness officiated at All-

Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Metropolitans — Yuvenaliy of Krutitsy and Kolomna; Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Mefodiy of Voronezh and Lipetsk; Bishops — Feofan of Kashira, Paisiy of Orel and Bryansk; Gavriil of Khabarovsk and Vladivostok. On the feast day itself His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the same cathedral.

On October 8 (September 25), the Day of Departure of St. Sergiy, Hegumen of Radonezh, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Domestic Chapel of St. Filaret the Merciful of the patriarchal chambers at the Trinity-St. Sergiy Lavra.

October 18 (5), the Feast of Sts. Petr, Aleksey, Iona, Filipp and Ermogen, the Miracle Workers of Moscow and All Russia. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Iov of Zaisk, and Bishop Grigoriy of Mozhaisk.

Archimandrite NIKANDR Kovalenko Nominated and Consecrated Bishop of Zvenigorod

By an ukase of His Holiness Patriarch Pimen of Moscow and All Russia and the decision of the Holy Synod on July 19, 1988, Hegumen Nikandr of the Trinity-St. Sergiy Lavra, was designated Bishop of Zvenigorod, Vicar of Moscow Diocese, Representative of the Patriarch of Moscow and All Russia to the Patriarch of Antioch and All the East.

On August 5, 1988, during Divine Liturgy in the Domestic Chapel of the Annunciation at Serebryany Bor Metropolitan Filaret of Minsk and Byelorussia raised Hegumen Nikandr to the rank of archimandrite.

On August 6, Saturday of the 10th week after Pentecost, after All-Night Vigil in the Minsk Cathedral Church of the Holy Spirit, the nomination of Archi-

mandrite Nikandr as Bishop of Zvenigorod was conducted by Metropolitan Filaret of Minsk and Byelorussia, Archbishop Vladimir of Pskov and Pskhov and Bishops—Valentin of Vladimir and Suzdal, Vladimir of Podolsk and Konstantin of Pinsk.

At the ceremony of nomination, Archimandrite Nikandr made an address:

"Your Eminence, Your Graces, archpastors and fathers wise-in-God, brothers and sisters,

"By Divine Ordinance and the will of His Holiness Patriarch Pimen of Moscow and All Russia and by election of the Holy Synod of the Russian Orthodox Church, I, the unworthy one, am commanded to serve henceforth the Church of Christ in the episcopal dignity.

"It is difficult not to be confused,

for one inexperienced and young in age, by the loftiness of the forthcoming ministry. But to yield to the confusion rising in my heart would mean admitting prideful thoughts born of the dependence on one's own powers. The Holy Fathers teach that only a self-sufficient man undertakes an assignment presuming that success depends solely on his own power and will. Therefore, knowing with complete authenticity the insufficiency of my powers and the weakness of human will, I cannot be so impertinent as to doubt God's omnipotence whose grace can heal my infirmities and complete what is wanting in me.

"In aspiring to be a monk I hoped to find, following the example of my heavenly patron St. Nikandr the hermit of Pskov, that inner wilderness in which it

would be possible in solitude to serve the One God. The Lord, however, seeing my prideful desire for that path which is above the measure of my strength, ordained differently. Although even for the weak, according to Starets Makariy of the Optina Hermitage, the forward path of self-inculcation is not closed. St. Maximos the Confessor writes that the work of the deacon is to sever passionate thoughts; the work of presbyters, to eliminate false knowledge and enlighten the mind with cognition of the essence, and the work of the bishop, to perfect in the knowledge of the Most Holy Trinity. Recalling these words, I can but confess to you, God-wise archpastors, most honourable fathers and brothers, that I have not fulfilled completely the deeds not only of a presbyter, but even of a deacon. I am incapable of aiding others for it is I that am in need of spiritual assistance, therefore, I entreat your fervent prayers so that the Lord may help me, humble in heart and mind, to receive His grace and to gain the spirit of peace behested by St. Serafim. Only on this road can the episcopal ministry be salvatory for me and for *the children, which God hath given me*. Outside it, the grace, granted by God through the laying on of your hands, will become at the Last and Dreadful Judgment, according to St. Isaac Syrus, not the inner warming and illumining light, but the outer consuming fire.

"I am in particular need of your prayers, counsel and help, because I shall be fulfilling my new ministry far away, not only from my beloved cloister of Abba Sergiy, Hegumen of the Land of Russia, but away from my native country. Through God's will and the decision of the Supreme Church Authority, I have been placed under obedience to be a representative of the Patriarch of Moscow and All Russia to the Patriarch of Antioch and All the East. Syria and Lebanon, where I am destined to serve, are both countries of ancient and rich Christian culture. By their shrines I hope to find abundant help of grace to fulfil the obedience



laid upon me. Everyone will understand the feeling with which I am asking today for the intense prayers of saints who shone forth in the land of Russia, especially the saints of Radonezh, who, by their feats, have built spiritually the cloister of the Life-Giving Trinity which educated me.

"Again and again I humbly prostrate before you, God-wise archpastors, most honourable fathers, brothers and sisters, and beg for your prayers so that the ministry entrusted to me may be to the glory of Christ's Church and for the benefit of our God-saved Motherland."

* * *

On August 7, 10th Sunday after Pentecost, during Divine Liturgy, Archimandrite Nikandr was consecrated Bishop of Zvenigorod by the hierarchs, who had taken part in his nomination, in the same cathedral.

Presenting the crozier to the newly consecrated Bishop Nikandr, Metropolitan Filaret of Minsk and Byelorussia delivered the following exhortation:

"Our beloved brother in the

Lord, Your Grace Bishop Nikandr, "Today your Pentecost is accomplished. Under the vaults of this cathedral, dedicated to the Holy Spirit, resounded the concluding words of the prayer and through the laying on of our hands you received that special grace which made you a bishop of the Russian Orthodox Church.

"A bishop, in succession to the Holy Apostles, manifests in himself the rule of faith and piety and is a model of meekness, patience and temperance. Hence, the basic spiritual act of a bishop must be, above all, work upon himself, so that this labour might help him to become a reliable guardian and preacher of Christ's teaching.

"That is why pay constant attention to yourself; always trust in God, Who has chosen you for this ministry; persistently pray to Him with all your heart, so that His help may always be with you. And may the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all the days of your life (2 Cor. 13.13).

"It must be a happiness for you that your election took place in the period of the ecclesiastical celebrations to mark the Millennium of the Baptism of Russ—an important event in the life of both our Holy Church and country, as well as in the history of Christendom.

"Your episcopal consecration, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod, took place in the Minsk Cathedral Church of the Holy Spirit in which the believers of Minsk are under the patronage of the Most Holy Theotokos Who, through Her deeply venerated Minsk Icon which has witnessed the thousand-year-history of the Russian Orthodox Church, granted mercy from Constantinople and Kiev to the God-saved city of Minsk.

"Always remember the grace-filled help of the Theotokos, Who led you in the bloom of youth to the monastic life; it is under Her protection that you studied theology within the walls of the Moscow Theological Academy.

The consecration
Participants in the consecration and the
newly-consecrated Bishop Nikandr (ex-
treme right) after divine service

"Here, in our cathedral, repose the relics of the Orthodox Princess St. Sofia of Slutsk who offers undiminishing help to all who turn to her in their sorrows with faith and simplicity of heart. She is an example to us all in guarding the Orthodox faith.

"Do not forget the cloister of Sergiy and its glorious hegumen and patron, St. Sergiy of Radonezh, under whose guidance you took your first steps on the road of monastic obedience.

"Always remember and ponder over the fact that you have been shown a lofty and great honour in being appointed representative of the Moscow Patriarchate to the Early Apostolic Church of Antioch the Great, in which the faithful followers of the Lord Jesus Christ were named Christians for the first time (Acts 11. 26).

"Your episcopal ministry in Antioch must be an expression of our most sincere and brotherly feelings for the Antiochene Church in the persons of her Primate His Beatitude Patriarch Ignatios IV, the episcopate, clergy and laity. The Church of Antioch nourishes

spiritually the Orthodox peoples of Syria and Lebanon. Therefore, your episcopal ministry must help to consolidate and develop further the all-round relationship between our country and these friendly countries.

"The age-old ties between our two Sister Autocephalous Orthodox Churches—the Antiochene and the Russian—are becoming today more and more important to mutual cooperation. A graphic witness to the indestructible friendship and love in Christ was the recent visit

of His Beatitude Patriarch Ignatios to Moscow for the celebrations of the Millennium of the Baptism of Russ.

"Before you opens a wide field for ecumenical activities in the Middle East. Labour with all your might for the benefit of Christian unity, sowing seeds of peace and love. Constantly bear in mind the admonition of the great Apostle Paul to his young disciple who was already a bishop: *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

"Continue thou in the things which thou hast learned and hast assured of (2 Tim. 3. 14), and may God help you always in everything.

"Pray for us who have ministered to your sanctification on this day which for you has been grace-filled.

"Now take this crozier, a symbol of your episcopal dignity, and bless the faithful who have been praying on this day of your episcopal consecration."

* * *

Bishop NIKANDR (secular name Aleksei Kovalenko) was born on Sep-

Archimandrite Nikandr delivering an address during the nomination



tember 22, 1954, in Ulan Bator (MPR) into a family of geologists. In 1971, after finishing secondary school, he entered the Department of Physics at Moscow State University. He graduated in 1977 and for four years worked in research institutions of Moscow.

In 1981, he entered the Moscow Theological Seminary which he finished in 1984. That same year, he was enrolled in the Moscow Theolo-

gical Academy and entered the novitiate of the Trinity-St. Sergiy Lavra. On February 25, 1985, he was professed and given the name Nikandr in honour of St. Nikandr the Hermit and Miracle Worker of Pskov. On March 17, 1985, he was ordained hierodeacon and on April 7, 1986, hieromonk, by Archbishop Serapion of Vladimir and Suzdal. On April 4, 1987, Hieromonk Nikandr with the blessing of His Holiness Patriarch

Pimen, was raised to the rank of hegumen with the bestowal of an epigonation and a pectoral cross. On March 26, 1988, he was awarded a palitsa. That same year, Hegumen Nikandr graduated from the Moscow Theological Academy. He won the degree of Candidate of Theology for his thesis: "The Semiotic Linguistic Problems in the Works of the Holy Fathers".

Christ Is Our Hope

Seeing then that we have such hope, we use great plainness of speech
(2 Cor. 3. 12).

According to the Apostle, Christ is our hope (1 Tim. 1. 1). But in affirming this truth, we must know what it means for us, for our life today.

In this Epistle, the Lord is called our hope not by chance. In Him, the promised Messiah, were fulfilled *all the promises of God* (2 Cor. 1. 20). He is everything that God gave to men: Truth (Eph. 4. 21), Life (Jn. 14. 6), Bread (Jn. 6. 35), Living Water (Jn. 4. 14), Light (Jn. 9. 5), Resurrection (Mk. 5. 21-42; Lk. 7. 11-17; Jn. 11. 38-44; Lk. 24. 36-40; Jn. 20. 19-22); the Glory of God (Heb. 1. 3; 2 Cor. 4. 6).

These promises were realized in Jesus Christ as the fulfilment of the covenant He is the Gift to men, to humanity, in order *that whosoever believeth in him should not perish, but have eternal life* (Jn. 3. 15).

But in Christ a new promise was made, the promise *to send the Holy Spirit* (Lk. 24. 49; Acts 1. 4).

This promise was implemented in deed, accomplished by Christ on earth (Jn. 17. 4), through His sacrificial love manifested in this deed (Jn. 13. 1), through terrible suffering, the Cross on Golgotha and Resurrection. Through Baptism men receive *remission of sins and the gift of the Holy Ghost* (Acts. 2. 38), which make them *partakers of His promise in Christ* (Eph. 3. 6). In other words, through Baptism men acquire the possibility of uniting with Christ, of entering into communion with Him, of receiving His gifts, of sharing in His Life, and realizing their hope through Him.

However, it would be wrong to presume that Baptism, without any conditions, automatically, makes a man heir to the promises and partaker of the plenitude of life in Christ. Baptism actually does grant the strength of grace and enables one to begin the path leading to Christ, to a genuinely happy life in communion with Him. But the condition for such life is faith. *He that believeth and is baptized shall be saved; but he that believeth not shall be condemned* (Mk. 16. 16).

Faith is a mighty power which indeed unites men with God and makes them heirs to the promises realized in Christ. On other words, faith embodies human hope. It is important to remember that in speaking of faith we have in mind not only our trust in God and that special attitude and action of the mind which help us to comprehend the invisible (Heb. 11. 1), but also good works, without which faith is dead (Jas. 2. 20). To do good means to embody our faith, make it alive and effective. That is why every person who is baptized independently or, in the case of infants, through their godparents, vows to God before Baptism to avoid evil in life. This avoidance of evil means for the Christian complete devotion to good. To do good is the vocation of a baptized person. There must be no bounds enclosing or limiting this vocation. All spheres of life — individual, family, social — must be places for the application of our power to do good. Precisely such faith unites us with God, fills our life with meaning and makes this life really beautiful, which means that the most wonderful hope given us in Christ is being realized.

However, is hope always realized? Do baptized persons always live in union with Christ and become heirs to the promises given them in Him? Experience proves that this is far from always the case. Often Baptism is received because of tradition or custom, without living faith, and remains, merely an outer symbol of belonging to the Church, not influencing in the least that person's subsequent life. It also happens that consciously received Baptism does not lead to the proper results, and in the life of that baptized person there are too few good deeds born of living faith. In both cases the baptized person is far from Christ, that is, from the realization in his life of Christian hope. The fault is not with Christ Who, by His Life and Death, confirmed the highest ideals of human life, becoming our hope (1 Tim. 1. 1); it is we ourselves that are at fault, by consciously or uncon-

sciously refusing to implement these ideals, to embody this hope.

Christ who has been born to us is our hope and remains with us even when we turn away from Him and forget the vow given at Baptism. He continues to communicate to us His love for men, manifested in His Crucifixion, every moment of our lives. How should the Christian respond to this love? The only worthy response can be gratitude and repentance. By thanking, we confess our faith in the immeasurable mercy of God and by repenting, we admit our imperfection and readiness to respond to God's love with our faith, embodied in a good deed. Thanksgiving and repentance are the most important components of Christian prayer: they are part of the order of divine services held in church and of the order of prayers recited by Orthodox Christians throughout the day. Both thanksgiving and repentance reveal the special state of the human spirit which is capable of strengthening the weakening faith and giving power to do good.

The year 1988 has been a special year in the history of our Church and country. A thousand years ago in Kiev, in the reign of Prince Vladimir, the Baptism of the nation took place; it laid the foundation of the Russian Orthodox Church and the subsequent Christianization of our Motherland. This event is known in our history as the Baptism of Russ. Through Holy Baptism our people acquired the power of grace and the possibility of following the path of spiritual and moral growth, leading to the fullness of life and the realization of the hope given to us in Christ. On this path great results were achieved. For the majority of our compatriots, sanctity was the ideal of life and this ideal was realized by many. The great host of Russian saints — hierarchs, princes, military commanders, religious writers, painters, ordinary people, warriors, monks and nuns — is testimony to the realization of the ideal of sanctity in our nation.

These people lived in different periods and belonged to diverse walks of life in Russia, but all had one thing in common — deep faith, which turned their lives into a sacrificial service to men. The assimilation by our people of Christianity, with its lofty ideal of love for one's neighbour, exerted a deep influence on the establishment of social and family relationships, educating genuine patriotism. It is not by chance that the foremost defenders of the Motherland were in most instances those whom the Church later canonized. Sanctity is the summit of spiritual life, and if for most of our compatriots this lofty ideal was life's goal, then it is understandable that the attainment of this ideal raised the whole spiritual life of the nation. Celebrating the Millennium of the Baptism of Russ, we thank the Lord for the abundant fruits which grew in our land illumined by the light of Christian Truth. Thanksgiving offered to God was also the focus of our prayers during the last jubilee year.

And just as in personal life Baptism by itself does not bring us the fullness of life in Christ but only with the help of faith and good deeds, so, too, in the life of our nation the Baptism in Kiev did not mean that everything changed immediately and yesterday's pagans turned into pious Christians. The assimilation of the saving gifts of Baptism was accompanied by spiritual battle in which there were victories and defeats. Not always and everywhere was the ideal of sanctity achieved in the life of our compatriots, and the past 1,000 years reveals many instances of forgetfulness of the ideal, weakening of faith, and decline of virtue. That is why the celebration of the jubilee is filled not only with triumphs at the remembrance of spiritual victories, but with humble realization of the guilt for the many defeats. And alongside thanksgiving to God, there should be sincere repentance in our prayers. Repentance is not only the realization and overcoming of guilt but an indispensable condition for genuine renewal. The Greek word *μετάνοια* (repentance) in its literal translation means "change". This change presupposes the awareness of unrighteousness and its negation; a change in the old order of life and spirit. Repentance is reconstruction in the very deep meaning of this word.

Repentance, however, is not only negation, but affirmation. Repentance is true renewal, the embodiment of Righteousness, the reconstitution of Beauty and Truth, the finding of Hope. It calls not only for humility but boldness. Repentance is a spiritual feat accomplished for the sake of renewing life.

From the heights of the thousand-year experience, the Church can affirm that without spiritual battle, without courage, without conversion to the loftiest moral ideals, there cannot be genuine renewal. The changes taking place in the life of our nation today give signs of hope. The aspiration to rebuild the life of our society is accompanied not only by positive changes in the approach to the solution of political, social and economic problems, but also by a clearly expressed desire to refute unrighteousness, both in the past and the present, and to confirm the importance of spiritual and moral values in the life of the individual, society and in international relations. Despite the difficulties the first signs of renewal are already evident, and these signs strengthen the hope for the future.

Christ, our hope, is with us, as He Himself said to His disciples (Mt. 28. 20). He is with us in our joys and sorrows, He is with His Church, which is following His difficult path. And on the threshold of the second millennium of Christianity in our land, the Lord addresses to us, through St. Paul, His words: *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost* (Rom. 15. 13).

Archbishop KIRILL of Smolensk and Vyazma

Metropolitan Serafim Chichagov

Metropolitan Serafim of Leninograd (secular name Leonid Chichagov) was born in 1853. Having come from an ancient noble family—he was a great-grandson of Admiral V. Chichagov (1726-1809), one of the first explorers of the Arctic Ocean, and a grandson of P. Chichagov (1767-1849), Naval Minister of Russia and a prominent participant in the Patriotic war of 1812,—Leonid Chichagov graduated from the Page School and the Artillery Academy. He served with the Guards Mounted Artillery. During the Russian-Turkish war of 1877-1878 he won his first awards—the orders of St. Anna and St. Stanislav—for the siege of Plevna and for the capture of Telesh. General M. Skobelev conferred a sword “For Valour” upon him. In his lifetime his portrait was placed in the National Museum of Sofia. Subsequently, L. Chichagov described the events connected with the liberation of Bulgaria in his books “Episodes of the Past War”, “Diary of the Stay of the Tsar-Liberator with the Danube Army in 1877”, “Description of the Feats of Some Soldiers”, and “Stories of Officers’ Feats.”

In 1880 L. Chichagov was sent to the manoeuvres in Paris. The account of this trip known to the military as an excellent study on the French artillery was translated into French, and its author was awarded the order of the Legion of Honour. At the age of 34 he had the military rank of colonel.

In 1878 L. Chichagov married Natalia Dokhturova, a grand-niece of D. Dokhturov, a hero of the Patriotic War of 1812.

While still with the Army as an officer, L. Chichagov set up a philanthropic society for the military who had to resign because of illness without having received their service pensions yet, and did much to organize free medical assistance and help orphaned children whose parents perished in the war. He

studied medicine, primarily folk medicine, helped the sick personally and, finally, wrote a medical treatise with some theoretical and purely practical recommendations on the treatment of numerous diseases.* “Both massive volumes of the *Medical Talks*”, Prof. Yu. Kvitnitsky-Ryzhov wrote of this work in the journal *Sovetskoe zdravookhranenie*, “are surprisingly rich in the sources cited and testify to the author’s great erudition... The book may be viewed as a synopsis of statements by prominent medical workers of the 19th century on the most versatile issues... The author does not limit himself to the recapitulation of statements drawn from literature but tries to put forward some new theories, as well as create a medical treatment system of his own... His unique work brings to mind the stand of ‘therapeutic nihilism’ adopted in the early 19th century by I. Dittl who, protesting against the flood of medicines, spoke in favour of the healing properties of nature. Essentially the same views, independently of I. Dittl, were expressed by the original Russian thinker L. Chichagov” (1984, No. 8, pp. 66-70).

In one of his booklets entitled *What Is at the Basis of Every Science?* L. Chichagov wrote: “Having developed a special system of medical treatment and having successfully applied it in practice for many years, it’s my intention to prove that medicine, the science people need more than any other for it helps them and relieves their sufferings, must, more than any other science, rely on religion and look for remedies in nature God has created for the benefit of mankind; it should not be overlooked however, that a physician has to keep in mind not only the ailing flesh but search for the

causes of a disease in the spirit or in the soul of man. Only such a physician will be in a position to offer the speediest and surest aid. The first seeds of medical knowledge were brought to Russia from Greece after the adoption of Christianity, and the earliest propagators of medicine with us were monks, mostly from Mount Athos. Thus, written down into the annals of our Motherland’s history are the names of many ascetics endowed with the gift of curing and doctoring the sick, e. g., Sts. Antoni, Damian, Agapit of Pechery, Pimen the Faster and others. We say gift and not skill, for a successful medical treatment needs more than knowledge, one has to be enlightened by the light of Christ. The light of Christ enlighteneth all men!..” And further: “The Bible and the Gospels are full of indications that diseases take their root in human passions. But what then are the causes of diseases? The question will be solved easily enough if we examine the effect of passions on human organism... Today nothing is taken in the form it was created by God. Allopathy, for example, is mostly after extracting from each plant a chemically pure active substance not to let it be in combination with other substances unknown to it; as if there is nothing wholesome in nature and its wisdom yields only such mixtures which are if not harmful then at least of a very dubious nature... The wish not to believe anything: be it God or nature, experience or feelings of the sick, but to understand everything from a strictly scientific point of view has produced a rather unfortunate pharmacology...

“And now, wherein the power of folk remedies lie? Exactly in the fact that an unenlightened person makes use of the raw products as they have been created in nature. He does not philosophize or try to change nature but uses her gifts the way his ancestors did...”

* L. Chichagov. *Meditinskije besedy* (Medical Talks). Moscow, 1881 (Parts 1-2); 1895 (Parts 3-4).



Leonid Chichagov, Second Lieutenant of the Guards

With reference to his contemporary society L. Chichagov wrote: "Spiritually our time is no different from that of the earthly life of Christ..."

Already this booklet published in Moscow in 1890, before L. Chichagov's ordination, testify to his striving to assess reality theologically, his profound belief and firm determination to implement consistently the doctrine of Christ in his life. Being a colonel with the Preobrazhensky (Transfiguration) Regiment of the household troops, Chichagov was at the same time a warden at the Transfiguration Cathedral in Liteiny Prospekt of St. Petersburg. Later on he wrote: "I never forgot to spread abroad my hands prayerfully to God in hope of His mercy and all-forgiveness, but could I ever imagine that my initial secular path, that seemed so natural and appropriate in view of my origin and upbringing and continued for so long and with such a success, was not the one I was destined for by God? And how could I make certain of that? Undoubtedly, through trials and sufferings, for it is well known that sorrows and sufferings are the best heralds of the will of God and from the beginning of ages

were for people the sign of being God's chosen ones. Orphaned at eight, helpless and treated with indifference, I realized the necessity to pave my life's path with my own labour and long years of studies, and, upon completion of my education, while still young, I passed through all the horrors of the war time and acts of self-abnegation, but, kept alive by Divine Providence, I continued my original path experiencing trials, sufferings and shocks that were many and varied..."

By that time he had already been the nearest spiritual son of Father Ioann of Kronshtadt and remained under the latter's spiritual obedience for thirty years.

In 1891, quite unexpectedly for his near and dear ones, L. Chichagov retired and moved with his family to Moscow. There, in the Dormition Cathedral of the Kremlin he was ordained deacon and then priest to serve at the Twelve Apostles' Cathedral.

In 1895 Father Leonid was vested with the duty of taking care spiritually of the artillery servicemen of the Moscow military district. With the energy typical of him and with his own means he had the Church of St. Nicholas in Staroe Vagan'kovo, which belonged to the Rumyantsev Museum and stood for a long time closed, restored, and began his service there.

In the same year Father Leonid became widowed. His thirty-six-year old spouse Natalia left him four small daughters. Three of them later took the veil: Vera with the name of Veronika entered the Diveevo convent, Natalia became a nun of the Trinity-St. Sergiy Convent in Riga, and Leonida, with the assistance of His Holiness Patriarch Aleksiy, became late in her life a nun of the Pukhtitsa Convent of the Dormition (both with the name of Serafima). His fourth daughter, Ekaterina, married a professor of Moscow University and devoted herself to bringing up her children.

At that time Father Leonid created the well-known *Chronicle of the Diveevo Convent with the Bio-*

graphy of Its Founders: Schema-nun Aleksandra Melgunova and the Blessed Starets Hieromonk Serafim.

That is what he said about the work later: "When, after a rather lengthy service with the state, I became a priest in a small church behind the Rumyantsev Museum, I wished to visit the Sarov Hermitage, the place of the ascetic feats of St. Serafim, then not yet canonized, and when summer came I went there. The hermitage impressed me greatly. I spent a few days there in prayer and visited all the places connected with the saint. From there I moved to the Diveevo Convent which I liked very much and which reminded me in many ways about Father Serafim who took so much care of the Diveevo sisters. The mother superior welcomed me heartily, had lengthy talks with me and said, among other things, that there were three persons in the convent who remembered the saint: two elder nuns and the blessed Praskovya. He was particularly well remembered by Praskovya who the saint had been very fond of and constantly communed with. I expressed my wish to see her and to hear something about Father Serafim from her. I was taken to the small house where Praskovya lived. As soon as I came in, Praskovya, who was in bed—she was very old and ill—exclaimed: 'It's good you've come, I've been waiting for you for quite a time: Father Serafim wanted you to inform the sovereign that the time has come to invent his relics and canonize him'. I answered her that my social status is not high enough to be received by the sovereign on a mission she charged me with. I would be taken for a madman if I started pressing for an audience. I could not do what she asked me to. But Praskovya said: 'I do not care, I have just let you know of what the Righteous told me'. Confused, I left her cell. Soon I was on my way back to Moscow from the Diveevo convent and involuntarily thought over the words of Praskovya. In Moscow they came to my mind again and all of a sud-

den I was struck by the thought that everything said about Father Serafim by the nuns who remembered him could be put on record and that it was also possible to find some other contemporaries of the Saint and ask them about him, to look through the archives of the Sarov Hermitage and of the Diveevo Convent, borrow from there everything related to the life of Father Serafim, and to the period after his demise, and systematize this material and bring it into a chronological order. I could then publish this work based not only on memoirs but also on factual data and documents, which would provide a full description of the life and deeds of Father Serafim and show his significance for the religious life of the people, and present it to the Emperor thus fulfilling the father's will conveyed to me in a categorical form by Praskovya... That was how the idea of the *Chronicle* was born. To bring it into life I took a leave and went to Diveevo again. The convent's archives were placed at my disposal there and the same happened in the Sarov Hermitage. But first I went to see Praskovya and started asking her about all the events of the father's life known to her. I carefully put down everything she narrated, rereading my notes for her. She found all my records correct and said, finally: 'I've told you everything I remember about Father Serafim, and you've done well and proper with your records, the only thing not right is your praising me'. In those days Praskovya was very weak and I surmised that her days were numbered. Well, I thought, she has executed the will of Father Serafim and is dying now. And it actually happened so, and I conducted the first panikhida for the blessed Praskovya.

"Back in Moscow with the material on Father Serafim collected, I set to work immediately. When the chronicle was completed and I was reading the proofs late at night I suddenly saw on my left Father Serafim sitting in an arm-chair.

I instinctively reached out for him, pressing myself against his breast, and my soul was filled with ineffable bliss. When I raised my head there was nobody there. It is not for me to judge whether it was a dream or a real appearance of the saint to me, but I did realize that the father was thanking me for the execution of the command he gave me through Praskovya. The rest is known. I presented my work to the emperor and he undoubtedly influenced the decision to canonize Father Serafim. Soon afterwards, I became a widower, and took monastic vows with the name of Serafim, having chosen him as my Heavenly patron."

The *Chronicle* of nearly 800 pages was first published in Moscow in 1896. It narrates of the creation in Diveevo of a convent — the fourth earthly abode of the Mother of God, and contains the biographies of the blessed Starets Hieromonk Serafim and of the people closest to him, i. e., the first mother superior Schemanun Aleksandra (secular name Agafia Melgunova), M. Manturov, Archpriest Vasilii Sadovsky, N. Motovilov, and of some others, covering the period from 1703 to 1895. The principal character of the *Chronicle*, starets Serafim is described with great love and veneration for his works, miracles and for the image of the zealot who offered up incessantly his prayers to God and was granted the vision of the Mother of God all of whose precepts he followed, with his gentle "Christ is risen" and "joy of my heart" addressed to every human being. Thanks to this *Chronicle* the Orthodox believers got a wider knowledge of and came to venerate deeper St. Serafim of Sarov.

Having passed through a strict novitiate at the Trinity-St. Sergiy Lavra (at that time he compiled an annalistic essay on Zosima's Hermitage which was attached to the Lavra), Father Serafim was professed and from 1899 appointed dean of the Transfiguration-St.



Archimandrite Serafim, author of the "Chronicle of the Diveevo Convent"

Evfimiy Monastery of Suzdal with the raising to the rank of archimandrite, and dean of the monasteries of the Vladimir Diocese.

"Monastic life is hard, sorrowful and ascetic," he said when assuming the superiorship of the monastery. "Hence, secular people rarely understand it. It seems to laymen that we live in idleness, carelessly and in easy circumstances, and are of no benefit for the people; only a few perceive the true meaning of the work of prayer. But the great ecumenical teachers of the Church prove it that this world is held up by the prayers of the monks. Indeed, prayer is the main business of the monk and his most important concern but at the same time it is the most necessary and useful work he does for the world. Their love towards fellow men is proved by the monks primarily through their prayers, but the word 'prayer' should be taken to mean all of the monastic life according to God, for the prayer is useful, and powerful only if coming from a pure heart free of passions. The height in prayer is achieved by monks through their strict daily

observance of the prayer rule and attendance at all church services. It is by the reverential conduct of divine services that laymen judge about the monkhood and grow disposed towards a cloister. There is nothing higher than church obedience! The great and blessed Starets Serafim of Sarov admonished his brethren and beseeched: 'Never, God save you, and for nobody's sake should you speak at the sanctuary for it is the place of permanent presence of God Himself and of His Heavenly Host. And who would dare to talk before His countenance?! Never should you contradict the priest during service; for he is a servant of God Himself. Even if the priest insults somebody gratuitously, everything should be taken silently and humbly, only with a bow to him. On no account anything belonging to the church should be taken from a temple for the fear of God's punishment, for anything, although small, taken from there is a kind of fire scorching all and everything. When dusting and sweeping up a temple never throw away the dust negligently, as even dust from a temple of God is sacred! Father Serafim used to say that there is no obedience higher than the church, and that if one merely sweeps the floor with a piece of rag in the house of God it will be appraised higher than any other deed by our Lord.

"Love for one's neighbour requires deeds of charity on the part of monks, as also on the part of any other people. A cloister which does not benefit the surrounding locality through its works and charity, does not answer its purpose, does not follow the commandments of Christ the Saviour..."

Archimandrite Serafim was entrusted with the work of preparing the celebrations to mark the canonization of Starets Serafim of Sarov, which took place on July 17-19, 1903. Published at the same time was his *Life of Starets Serafim of Sarov of*

Blessed Memory. Authored by Archimandrite Serafim is also *The Akathistos to Our Holy and God-Bearing Father Serafim of Sarov, the Miracle Worker*, which is in liturgical use today too.

Upon his return to ancient Suzdal, Archimandrite Serafim became engaged in the preparations to celebrate the 500th anniversary of the demise of St. Evfimi, a Miracle Worker of Suzdal, and compiled his *Life*. However, he did not take part in the Suzdal celebrations, as in 1904 he had a new appointment as father superior of the Resurrection Monastery of New Jerusalem. Thanks to his work and care the majestic cathedral of the famous cloister was restored.

In 1905 in the Dormition Cathedral of the Moscow Kremlin Archimandrite Serafim was consecrated Bishop of Sukhumi by Metropolitan Vladimir (Bogoyavlensky; † 1918) of Moscow and Kolomna; Bishop Trifon (Turkestanov; † 1934) of Dmitrov and by Bishop Serafim (Golubyatnikov; † 1921) of Mozhaishk.

A year later he was transferred to Orel, and in 1908 — to Kishinev. There, in Kishinev a collection of sermons and speeches of Bishop Serafim, delivered by him when he had been a priest and archimandrite, was published in 1911. It should be pointed out that he preached at almost every service. However, in the introduction to this book we read that "because His Grace spoke mostly without writing his sermons beforehand, not many of them have survived". Another collection of his sermons, talks and speeches was published in Kishinev. Those had been delivered by him as Bishop of Kishinev and Khotyn. The sermons are devoted to the Twelve Great Feasts and to most crucial theological issues, i. e., incessant prayer, cognition of the will of God, education of the heart and mind, and the role of suffering. With all his heart, all the warmth of his faith,

and with all the profoundness of his intellect enriched by the civic and spiritual experience, he urged his flock to have strong faith: "Believers with reservations have become much more numerous than those whose life conforms with the doctrine of Christ. But it's a lie, there is no faith with reservations, and it is only because of our faint-heartedness that we do not dare to expose many people as unbelievers! One must choose between two things: either to believe in Christ and take the truth from Him, surrendering to it all our mental, moral and material powers and to bring one's life in conformity with the faith, or reject reasonable existence, and lead an aimless vegetative existence, as is done by so many in cities, who thus condemn themselves to despondency and despair and then seek immoral entertainments. There is no complete happiness to be had on this Earth. There is only heavenly joy as springing directly from the faith, and from the reasonable life in conformity with the faith". He called to enlighten the youth in the spirit of love for the Motherland: "The Russian school should imbue the youth with the mighty Russian spirit... love of the great and holy Russ and with the desire to preserve the Russian treasure of Orthodoxy, and a passionate love for the history of our people, and an unflinching patriotism". He spoke of the sanctity of the family, which is the basis of "any form of well-being and joy in life" ("either our family life is sanctified and strengthened, or else not only State and Church but the people itself will inevitably perish"). These two collections constitute our great spiritual treasure, and undoubtedly deserve the attention of the modern reader.

In the summer of 1908 Bishop Serafim brought to Kishinev an icon of St. Anna of Kashin, "a true passion-bearer and sufferer in life, a defender of

Orthodoxy and a prayerful intercessor for Russia and the Orthodox Russian people at the Throne of God". At a meeting attended by an unprecedentedly large number of people, he said that, having prayed zealously at the Cathedral of the Resurrection in Kashin, where the relics of the Orthodox Grand Duchess St. Anna of Kashin repose, he was honoured to receive the saint's icon, and a particle of her relics as a blessing to Orthodox Bessarabia. He presented the icon to the Dormition Monastery of Fort Izmail, and later it proved to be miracle-working. In 1909 the Church veneration of the Orthodox Grand Duchess St. Anna of Kashin was renewed (feast day, June 12).

In 1912 His Grace Serafim became archbishop and was transferred to the See of Tver. Wherever Vladyka took up his archpastoral ministry he set to revive parochial life and to organize parochial church councils which engaged in church and charity activities, i. e., the organization of schools, libraries, hospitals and canteens. He educated both the elderly and the young in the spirit of "a living and active love of God and people as the basis of life, Christianity, virtue, strength and patriotism".

In his appeal to the clergy of the Tver Diocese published in St. Petersburg in 1916 as a separate booklet, he wrote: "What does it mean to revive parochial life? It means that we should return to the public church life style of the Old Russian parish to have our parish community engaged entirely not only in education, charity and missionary activities but also in the matters of morality of its members, in the restoration of the rights of the elder over the young, of the parents over their children, in the education and guidance given to the younger generations, and in the affirmation of Christian and Orthodox principles...

"To revive the pastorship and parochial life, it is ne-



Metropolitan Serafim in his study at the country house near Moscow

cessary to achieve, first of all, unity between pastors and their flock. Pastoral meetings and congresses will be conducive to this goal. Revitalization of parochial life should proceed from the bishop. If the latter does not achieve unity with his assistants — pastors, there will be no unity either among them or between them and their parishioners; if the bishop is not imbued with the idea of revita-

lizing the parish, if he does not converse personally with the pastors during his inspection tour of the diocese, and give the most detailed practical directions, if he does not correspond with complete selflessness with puzzled priests filially asking their archpastor about their difficulties, and, does not publish his admonitions and directions, everything he would like to explain and introduce, in the *Diocesan*

Gazette, no revitalization will take place and no life-giving element will enter our numb communities”.

During the February revolution of 1917 Archbishop Serafim was in Petersburg. When he returned to Tver the diocesan meeting voted for his removal from the diocese. Archbishop Serafim fought for a long time against the uncanonical decision but was finally obliged to leave.

The new Synod headed by V. Lvov made him retire.

After the 1917-1918 Local Council in Moscow, whose member he was, His Grace Serafim was elevated to the dignity of metropolitan and appointed Metropolitan of Warsaw and Visla Area. However, the situation that developed at the time prevented him from going to the new place of service. Vladyka settled in Moscow and served in different churches.

In 1922 Metropolitan Serafim was arrested and sentenced to four years of confinement. First, he was kept in the Butyrskaya Prison, and later was exiled to Arkhangelsk. From 1926, after the exile, he stayed in the Voskresenskoe Fedorovsky Convent some ten versts away from Shuya.

In 1927 Metropolitan Serafim gave his support to the well-known declaration of the Patriarchal Deputy Locum Tenens, Metropolitan Sergiy (Stragorodsky; subsequently Patriarch of Moscow and All Russia; † 1944).

Next year, 1928, he was assigned to the See of Leningrad. His first Divine Liturgy was celebrated in the same Cathedral of the Transfiguration in the Liteyny Prospect where he had once been church warden. The diocese was infected with an Obnovlentsy schism and he was faced with the work of strengthening Orthodoxy.

As always, Vladyka often visited parishes, and every Sunday he conducted divine services in one of the churches of the city or its suburbs, most often ending with his sermon. He often

spoke on the essence of transubstantiation of the Holy Gifts, explaining that prayer was especially powerful at that important point of Divine Liturgy. “The Holy Spirit,” he said, “transubstantiates the Gifts on the Altar, but He descends also unto each of you, renews your souls and mental powers; any prayer, if wholehearted, will be fulfilled.” And when, having blessed the Gifts, the archpastor kneeled and pressed his face to the Altar, all the congregation fell prostrate.

“As long as salvific Divine Liturgy is celebrated and people receive Holy Communion, one can be sure that the Orthodox Church will overcome and prevail”, he was persuading both the clergy and the flock. “Hence, you should think before everything else about the preservation and continuous celebration... of Liturgy. If there is Divine Liturgy, there will be the Church and Russia.”

Metropolitan Serafim protested against common confession. He prepared a detailed paper on this issue in which he stated, among other things: “No general confession existed either in antiquity or later, and there is no mention of it anywhere through the entire history of the Orthodox Church.” The introduction of general confession is “a glaring substitution of a New Testament Sacrament by an Old Testament rite.”

On Fridays Metropolitan Serafim read by heart the akathistos to St. Serafim of Sarov in the Church of the Icon of the Mother of God “The Sign” at the Moscow railway station.

The archpastor held the Heavenly Queen in particular veneration. “Indeed, she always was and is our Mother, the Mother of all faithful to God, of all the afflicted, dispossessed and persecuted.” He frequently spoke on the special mercy the Mother of God showed to the land of Russia. This love manifested itself in the numerous icons of the Mother of God in Holy Russ. But our sins and transgressions multiplied. “The Mother of God

has given us up, and holy miraculous icons of the Heavenly Queen are now hidden, and until there is no sign from a holy miraculous icon of the Mother of God I shall not believe that we have been forgiven. However, I do believe that such time will come and we shall see it.”

Vladyka Serafim could draw well and engaged in icon-painting. In the Moscow Church of St. Elijah the Prophet, in the Obydensky lane, there is a wonderful icon of the Saviour in a white garment (it can be seen on the photograph depicting Metropolitan Serafim in his study) and another one of St. Serafim praying on a stone, both painted by him. He composed church music and never parted with his harmonium. Much of his attention was given to church singing. Everywhere he served, he selected choristers, precentored and conducted chorus rehearsals.

Metropolitan Serafim had a kind truly Christian heart, immediately responding to the needs of his neighbour. He paid much attention to the students of theological institutions and young believers, and had many spiritual children some of whom supported him materially and morally during his confinement.

Adding to the image of Metropolitan Serafim we should say that he was handsome, tall of stature and slender—military service had left its imprint on his aspect. Wearing his sacerdotal vestments during church service he was majestic and, at the same time, natural.

Vladyka Serafim served as Metropolitan of Leningrad for five years. In 1933 he was superannuated and his flock was taken over by Metropolitan Aleksey (Simansky; subsequently, Patriarch of Moscow and All Russia; † 1970).

Metropolitan Serafim rented half of a house at the Udelnaya near Moscow. He led a quiet life, prayed, read a lot and played music. He was visited there by his relatives and spiritual children from Moscow and Lenin-

grad. A rather frequent guest of his was Metropolitan Aleksiy (Simansky) of Leningrad.

The age told on Vldyka Serafim greatly. He grew heavy and short-winded and, having difficulty with movement, never left home. But his mind remained lucid as before.

In November 1937 Metropolitan Serafim was arrested, and all of his property confiscated. Therefore, nothing of his icons, sacerdotal vestments, books, musical compositions or correspondence has survived. No meeting with or information about him were given to his relatives.

It was only in October 1988 that in the course of investigation of the rehabilitation case of Metropolitan Serafim his relatives were informed by the Procurator's Office of the Moscow Region that Vldyka Serafim was convicted by OSO UNKVD (Special Enquiry Section of the Department of the People's Commissariat for Internal Affairs) and was shot in the Taganskaya Prison on December 11, 1937. On November 10, 1988 Metropolitan Serafim was rehabilitated.

Even when he was a military officer and treated the sick he could say about himself that he "made it his aim to serve the common weal of suffering humanity, to which... he devoted himself wholly." Whether in an officer's uniform, in a stern garb of a monk, or in ceremonial archpastoral vestments, this faithful son of our people and of the Holy Russian Orthodox Church served this aim ardently and with inspiration. Eternal memory to him!

V. CHERNAYA

A Diocese in Latin America

At the celebrations in honour of the Millennium of the Baptism of Russ that were held in this country Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, represented the Latin American parishes under the jurisdiction of the Moscow Patriarchate. Prior to his departure for Argentina Archbishop Lazar granted *The Journal of the Moscow Patriarchate* the following interview.

Your Grace, you are taking back unforgettable impressions of your direct participation in the celebrations in honour of the Millennium of the Baptism of Russ that were held in Moscow, Kiev and the Lvov Diocese. You will unquestionably tell the flock you nourish about them. Many of our readers would like to know how this jubilee was marked by the Russian Orthodox Church in Latin America.

The Argentine Diocese, just as the other dioceses of the Russian Orthodox Church, prepared well in advance for the celebrations to mark the Millennium of the Baptism of Russ. Thirty kilometres from Buenos Aires, in the suburb of Lanus, where many of our brother Slavs live, there now stands the Church of All the Saints Who Shone Forth in the Land of Russia. It is a gift of the Mother Church to her faithful children. The street next to the church has been renamed St. Vladimir Str. With funds donated by parishioner Bruna Sabas we have built a five-storey building in which the diocesan administration is housed.

There is an agreement with the local authorities under which a monument to the baptizer of Russ is to be erected in St. Vladimir Square. A conference was held at the San Martin Cultural Centre in Buenos Aires in April 1988. It was attended by 1,500 people, including representatives of different denominations. I presented a paper on the history of our Church and her life under socialism and about the importance of the Millennium of the Baptism of Russ. Dr. Palmero, the Undersecretary for Cults of the Ministry of Foreign Affairs and Cults, spoke about the religious life of Eastern Slavs in Argentina. Archbishop Gennadios of Buenos Aires addressed the assembly on behalf of the Constantinople Patriarchate which has parishes in Argentina too. A festal concert followed. Parishio-

ner Maria Vaveluk painted a picture on the occasion of the festive event. I met with journalists accredited in Argentina who inquired about the perestroika underway in the Soviet Union as well as about the Church jubilee.

In Brazil, the flock celebrated the feast as well. In the town of Campinas des Missiones there is a square which has been renamed St. Vladimir Square and on which a small monument to the saint stands, and a street in the town of Santa Rosa now bears St. Vladimir's name.

What kind of relations exist between the governments of Latin American countries and the diocese of the Russian Orthodox Church?

It depends on the country. In Brazil, for example, I filed a request that a parish be opened in the city of Sao Paulo. I would like to take this opportunity to thank the Brazilian government for its positive response to our request. The Resurrection of Christ parish will soon be opened. Russians residing in Brazil received these glad tidings with great joy.

The Argentine government has also displayed understanding towards our requests. In 1988 we were allotted a plot of land measuring four and a half hectares for an Orthodox cemetery. There are no obstacles to those who want to make contribution to the Russian Orthodox Church in any form. Thus, following the death of their only son, Fedor and Anna Zabrodec, who are originally from the Transcarpathians, donated to the diocese 22 hectares of land, where we plan to build a home for the aged and definitely a church.

In what other countries does the diocese you head have parishes?

In Mexico. I am pleased that the priests in this country — Fr. Seraphim Duran and Fr. Carlos Chacon — are Latin Americans. In the resort area of Nepantla we are building the Church of the Protecting Veil of the Mother of God.

Is the Church helping to resolve any problems in the parishioners' lives?

The threat of assimilation of the Slavic population is one of those problems. Almost none of the young people have a command of some Eastern Slavonic language. At our Church of All the Saints Who Shone Forth in the Land of Russia Nina Smirnova gives Russian lessons twice a week, and the rector of the Church, Fr. Anatoliy Egorov, taught the Orthodox catechism [upon expiry of

the duration of his assignment abroad Fr. Yegorov returned home and is now fulfilling the obedience of staff member of the Department of External Church Relations of the Moscow Patriarchate.— *Ed.*] The sessions are attended by 25 people under the age of 20. Some of them are studying hymnody under the direction of Maria Cupa.

Vladyka, some Orthodox Christians of Russian descent do not recognize the Moscow Patriarchate. How do you assess this fact? What are the prospects for the development of relations between them and the Russian Orthodox Church?

Most of these people have never been to the USSR. However, those who have visited the land of their parents even once begin to reassess their views and shed stereotypes implanted over the years. During the festivities marking the Millennium of the Baptism of Russ I talked with members of the Russian Church Outside Russia. I wished one of them, who was studying in the United States, as a representative of young people, success in surmounting the psychological barrier of prejudice and alienation. I know from my own experience that any religious enmity preserved between parishioners abroad is harmful. We come, after all, from one big Slavonic family.

It is appropriate here to adduce the following words from the Appeal of the Local Council of the Russian Orthodox Church to the Faithful Who Are Not in Canonical Communion with the Mother Church: "Dear brothers and sisters, the responses which we received from churchmen abroad to the Pre-Jubilee Message of Patriarch Pimen of Moscow and All Russia and the Holy Synod of June 8/21, 1987, has shown that some of our brothers in division with us would like to enter into a dialogue. We welcome this and hope that such a dialogue will bring us, through God's mercy, to the restoration of ecclesiastical communion so longed for, and help to remove the barriers dividing us today... so that we could, with one mind and one heart, praise the Lord at His one Table."

One last question. What would you like to say through our journal several days before your departure from the Soviet Union?

Our Russian Orthodox Church has joined the creative process of perestroika and, as His Holiness Patriarch Pimen said on April 29, 1988, at a meeting with Mikhail Gorbachev, the positive results of the changes in so-

ciety are being mirrored, among other things, in the life of our Church and of the other Churches and religious associations in the Soviet Union.

It is gratifying to know that our Church received considerable aid from the state during the preparations for the celebration of the Millennium of the Baptism of Russ. Monasteries are being opened and new parishes are being registered. The Statute of the Russian Orthodox Church that was adopted at the Local Council provides vistas for improving and developing intra-Church life. I am hopeful that the spring of changes that has arrived in our country will bring renewal to the Church community and yield abundant fruit.

The Tolga Convent Celebrates the Millennium of the Baptism of Russ

"Today Thy image, Most Holy Blessed Virgin, Mother of God, shines brightly on the Tolga..." (troparion for the Tolga Icon of the Mother of God)

The Holy Russian Orthodox Church is 1,000 years old. Her millennial history was shaped by the everyday labours of saints, martyrs, fools-in-Christ, monks and righteous men. It is through their prayers and through divine mercy that new Orthodox communities are today being formed, churches erected and monasteries restored.

On December 7 of the pre-jubilee year the Tolga Monastery near Yaroslavl was returned to our Church for the purpose of founding a convent and a home for elderly clergymen and church workers. When the monastery was handed over to the Church it was in an extremely neglected state. The greater part of the structures, which included remarkable monuments of Russian architecture, were in danger of collapsing. The murals and decorative ceramics had been almost entirely lost, and the iconostases were ruined. The monastery icons that were intact had been distributed among the churches of the dioceses and museum collections. Only the brick walls — the outlines of what was once a majestic monastery complex — had survived.

It seemed impossible not only to complete but even to set about the restoration, so momentous were the tasks that had been set. However, with God's aid, the restoration work was begun, the difficulties notwithstanding. The Russian Orthodox pe-

ople fervently responded to the appeal of the Orthodox Church for help for the monastery. Proof was the arrival of young women postulants, the voluntary work of our pilgrims, who were not put off by the monastery's state of disrepair, and the cash contributions of the faithful to the convent fund.

At the cloister each new day is blessed by common prayer that divine strength might be made manifest in human weakness. Daily celebration of Divine Liturgy and conduct of molebens laid the groundwork for the whole of monastic life soon after the monastery had been turned over to the Yaroslavl Diocese. The first Divine Liturgy was celebrated on April 7, the Feast of the Annunciation of the Blessed Virgin, in the domestic chapel of the former hotel. Every day we humbly beseech aid from the Mother of God and from St. Ignatius, our intercessor before the Throne of the Lord, who was canonized at the Local Council of the Russian Orthodox Church and whose sanctity shone forth providentially in the year of the Millennium of the Baptism of Russ. His works, which contain profound admonitions on Christian life, are constantly read at repasts.

And in each of our undertakings we truly sense the presence of divine grace which strengthens us in our weakness: to date the cell buildings for the sisters and pilgrims have been put in order and, most important, the Church of the Icon of the Saviour "Not-Made-With-Hands" has been restored on the whole.

On July 29 we marked a milestone in the life of the Tolga cloister. That day Archbishop Platon of Yaroslavl and Rostov conducted the office of the consecration of the church and the altar. Afterwards a festal Divine Liturgy was celebrated in the newly-consecrated church by Archbishop Simon of Ryazan and Kasimov and Archbishop Platon. The archpastors were assisted by clerics of the diocese. Two choirs of the Yaroslavl Diocese — the archpastoral choir and the combined choir of the clergy — sang festively and solemnly. Divine Liturgy was celebrated amidst a grand uplift, the people fervently praying that the Lord might bestow His great mercies upon His revived ancient cloister. The worshippers felt unity with those who had brought closer the day of the radiant celebration with their labours. We prayed for the founders and the departed brethren of the monastery and for all deceased Orthodox Christians. After the Liturgy

there was a procession around the church during which the convent's buildings and walls were aspersed. At the conclusion of the moleben the numerous pilgrims were offered a common repast, during which Archbishop Simon spoke warm words of greeting to Archbishop Platon and to the sisters of the cloister. Vladyka Simon felicitated everyone on the

jubilee festivities and pointed out that the rebirth of the Tolga cloister was a momentous and joyous event in the life of the Yaroslavl Diocese. Archbishop Platon expressed profound gratitude to His Grace Archbishop Simon and assured him that the sisters of the convent would labour tirelessly on the restoration of the ancient holy cloister.

May the Lord bless, through the prayers of His Most Holy Mother and all the saints who shone forth in the land of Russia, the difficult labours of the nuns and all the benefactors and restorers of the holy Tolga cloister.

Hegumenia VARVARA

Rebirth of the Optina Hermitage

The last 60 years have passed over the nationally famous holy Russian cloister as years of a fierce storm, years which destroyed its remarkable architectural ensemble and which, most importantly, extinguished its spirit and culture which had been imbued by its famous startsy-monks.

However, in the history of monasteries, as in the lives of people, there are not only sorrowful times but joyous ones, too.

There has arisen over Optina the sun of a new attitude and understanding of its religious and cultural significance for the Russian people, for the Russian land as a whole which over many centuries drew nourishment from the grace-bestowing source of its spiritual life.

The revitalization of Optina was inaugurated in 1987, when it returned to the bosom of the Church. A new chapter in the cloister's spiritual annals began. Initially, preparations were made for the stable activity of the monastery with due account for the great experience of the monks who were creating churches in it and a model farm around it. The first monks of the reborn cloister were from the Moscow Monastery of St. Daniel. These monks took upon themselves restoration work on the cloister's buildings and churches. May 1988 was a new phase in its life. Archimandrite Evlogiy was designated its father superior, and with him arrived brethren from the monastic community of the Trinity-St. Sergiy Lavra and the Moscow theological schools.

On June 3, 1988, the Feast of the Vladimir Icon of the Mother of God, the first altar in the tower of the holy gates was consecrated. Divine service at the monastery began. Once again prayers were being offered in the churches of the cloister, prayers which the hearts of its first parishioners yearned for: at Optina people sing, read, pray, take part in the Liturgy and even ring the bells. The candles in the candlesticks were replaced before they had a chance to burn out. The faces of the pilgrims glowed with joy, their souls receptive to the church's beauty and spiritual treasures. No one was exhausted at all by the long prayers.

Attention to Optina mounted from one day to the next. The monks felt the constant concern of their

Primate, His Holiness Patriarch Pimen, the Holy Archimandrite of the Optina Hermitage. His Holiness presented the monastery with a holy antimention, church requisites and the Iberian Icon of the Mother of God as a blessing for the inauguration of monastic life and labour. However, the most valuable and memorable gift presented by His Holiness Patriarch Pimen was a holy thing from the Kremlin — a reliquary containing particles of the relics of St. Catherine and St. Sabbas the Sanctified, which had been brought by Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate. The Vladyka metropolitan repeatedly took upon himself the effort to travel to Optina, celebrate Divine Liturgy in it and ordain the monks of the cloister. With the blessing of His Holiness Patriarch Pimen four professions were held. One of the newly professed monks took the name of Amvrosiy, in honour of the newly canonized Starets Amvrosiy of Optina. Working and praying here today are 20 monks, including a schemaarchimandrite, hegumens, hieromonks, hierodeacons and simple monks and postulants. There are many more people wishing to enter the cloister than it is able to receive today, and they are accepted at it with the blessing of His Holiness Patriarch Pimen. Each has his own monastic obedience; one constantly reads the Psalter, another is engaged in the household duties or in the restoration of the monastery, still another stores and repairs the requisites; there is a clerical obedience and an obedience for the sewing of monastic clothing and vestments. The baking of prosphorae was begun just recently. There are many different kinds of obediences at the monastery, and none of them are insignificant. All of them are important and of consequence, and at the same time salvific. The monastery's book stock is growing. Books are being donated by the public. Many of them once came from the precincts of the Optina Hermitage itself, as it had its own publishing house, issuing the finest works of the patristic heritage of Eastern as well as Russian origin. Optina is cherishing the hope that its books will once again return to its precincts.

In addition to books, the cloister receives requisites and also icons, although such donations are decreasing in number with each passing year. Owing

to generous contributions a new chapel in the Presentation Cathedral has been opened. It is comprised entirely of donated icons, requisites and liturgical books. It is astonishing how generous our faithful are. The cloister has received the specially venerated Rzhavets Icon; many icons have been donated by the Trinity-St. Sergiy Lavra, and we were presented with Holy Doors from the Tula and Orel dioceses.

Volunteer restorers began work on the icons that had been collected; they devoted their labour and skill to returning the former colours and harmony to the icons.

Last summer was a time of intense work at Optina. The buildings and churches of the monastery were inspected; its interiors, painting and façades were in a bad state. The Presentation Cathedral was the main object of work that season. The cupolas were covered with copper, the crosses were gilded, the foundation of the building and the cracked vaults were reinforced, and the knocked-down cornices were restored. Heating, wiring and plumbing were installed. Now there is the problem of mounting the iconostasis in the main side-chapel of the cathedral. It is hard to find craftsmen and it is still more difficult to select old icons for the iconostasis.

Festal liturgies are celebrated at the cathedral's main altar. The first monastery feast took place on Sunday, October 23. The feast of the demise of the newly canonized St. Amvrosiy of Optina was commemorated. This celebration was providentially preceded by the invention of the holy relics of St. Amvrosiy. Archaeologist S. Belyaev conducted excavations at the burial site of the startsy Schemahieromonk Lev, Schemahieromonk Makariy and St. Amvrosiy. A study of factual material and the reminiscences of eyewitnesses of the interment have made it possible to correctly determine the location of Starets Amvrosiy's grave. The crypt of the starets proved to be untouched. His holy remains were translated with fitting solemnity to the Presentation Church and laid in St. Nicholas' Side-Chapel, where incessant prayer at his holy reliquary is now offered: akathistoi are read and molebens conducted. It has been decreed that October 16, 1988, be considered the day of the invention of his holy relics. The blessing of His Holiness Patriarch Pimen was received for the holy religious act of the opening of the holy relics of St. Amvrosiy. Crosses were mounted at the burial site of the startsy Lev and Makariy, and over the place of interment of St. Amvrosiy there has been erected for the time being a small sepulchre which is to be followed by a new chapel as a sacred sign of the newly canonized Father Amvrosiy. At the conclusion of Divine Liturgy on the Feast of St. Amvrosiy a lity was said at the graves of the blessed startsy, for them as teachers of faith and piety.

The feast at the cloister began on Saturday October 22, when the specially venerated Kaluga Icon of the Mother of God was brought to its precincts from the town of Kozelsk. In the past the icon was repeatedly carried with ceremony to Optina, where it was met

by all the brethren of the monastery. Such was also the case in the year of the glorification of St. Amvrosiy, who greatly venerated Her holy icon. Early that morning the rector of the town's church, Archpriest Valeriy Danilichev, walking in solemn procession along the town's streets together with the parishioners, brought the Kaluga Icon of the Mother of God to Optina, where the monks of the monastery met it with singing and the pealing of the first bells. A moleben to the Mother of God was conducted at the holy gates. Words cannot describe the feelings that suffused the hearts of the worshippers when they laid eyes on the holy icon at the monastery gates. Singing hymns, the procession headed into the just consecrated main church of the cloister—the Presentation Cathedral, where the first Divine Liturgy was celebrated in the main sanctuary.

After it was concluded the father superior, Archimandrite Evlogiy felicitated all the worshippers on the feast and gave each of them particles from the coffin of St. Amvrosiy.

At 3 p. m. there began Small Vespers, at the end of which an akathistos recently compiled to St. Amvrosiy together with a service in the precincts of Optina and endorsed by the blessing of His Holiness Pimen was read by the community of the monastery's clergy before the shrine containing the relics of the venerable starets.

All-Night Vigil began at 6 p. m. attended by large numbers of worshippers and also of the clergy. There arrived representatives in holy orders from the Moscow Theological Academy and the Trinity-St. Sergiy Lavra. Officiating at the Lity during Vespers was Archimandrite Antoniy, the superintendent dean of St. Daniel's Monastery, and at the polyelaos, Archimandrite Evlogiy, Father Superior of the Optina Hermitage. Before the polyelaos he read the Life of St. Amvrosiy. Confession was heard throughout the night in the church.

At 6 a. m. on Sunday, October 23, early Liturgy in St. Nicholas's Side-Chapel was led by Archpriest Vadim Smirnov, a teacher at the Moscow Theological Seminary. It seemed that the entire church, which was filled with pilgrims who had approached the Holy Cup, became one, through the Eucharist, with the Church Triumphant, with the saints and the newly glorified St. Amvrosiy.

After the dismissal the celebrating clergy, choristers and worshippers left the church in a procession with banners, an icon of St. Amvrosiy, sanctuary cross and an icon of the Theotokos for the Skete of St. John the Baptist, located 400 metres from the cloister. The fairytale pine forest resounded with the inspired singing of the participants in the procession which stretched along the entire road connecting the monastery with the skete.

The office of the blessing of water was conducted at the well of St. Amvrosiy. The holy gates of the skete, and also the cells of St. Amvrosiy and Starets Makariy were aspersed.

Archbishop Maksim of Tula and Belev and Bishop

Ilian of Kaluga and Borovsk arrived to celebrate late Liturgy. At the Lesser Entrance Archbishop Maksim presented a patriarchal award — a pectoral cross — to Hieromonk Melkhisedek, whom His Holiness Patriarch Pimen had endorsed in the capacity of a steward. After the reading of the gospel lesson Bishop Ilian delivered a sermon in which he noted the spiritual importance of the reborn Optina Hermitage, and Archimandrite Evlogiy preached after the Communion Verse. During the Liturgy Archbishop Maksim ordained Monk Feodosiy of the cloister hierodeacon.

At the conclusion of the Liturgy, to the pealing of bells, the clergy and congregation, the Kaluga Icon of the Theotokos and the holy relics of St. Amvrosiy being carried before them, left the church for the cathedral square, where a platform had been mounted for the archpastors. At first a lity was said at the graves of the Optina startsy reposing behind the Sanctuary of the cathedral, then there began a festal moleben to the Theotokos and St. Amvrosiy during which an akathistos to him was read. The weather was windy but without precipitation. The ceremony in the open air lasted almost two hours.

At the conclusion of the festivity Archimandrite Evlogiy felicitated the archpastors and presented them with icons of St. Amvrosiy containing particles of the relics of the glorified saint. In his speech made in response Archbishop Maksim expressed wholehearted gratitude for the invitation to take part in this feast. He read out a telegram from His Holiness Patriarch Pimen which had been addressed to the father superior, Archimandrite Evlogiy:

"I felicitate the father superior, the brethren, the guests and the pilgrims of the cloister on the feast of the newly glorified saint of God, Amvrosiy of Optina. I prayerfully share in your celebration and invoke

God's blessing upon your monastic labours. With love, Patriarch Pimen."

The procession then proceeded around the Presentation Cathedral.

At the conclusion of the divine service the guests were offered a monastic repast.

*Archimandrite EVLOGIY,
Father Superior of the Optina Hermitage*

Journalists Visit the Optina Hermitage

On November 15, 1988, a large group of journalists visited for the first time stauropegion monastery — the Optina Hermitage of the Presentation of the Blessed Virgin in the Temple (Kozelsk District, Kaluga Region). Repair and restoration work has been conducted here since the Optina Hermitage was turned over to the Russian Orthodox Church in December 1987.

The journalists visited the Presentation Church, the restoration of which is drawing to a conclusion. Evening and morning services are conducted in the church daily. A choir of the monastery brethren performed hymns. The father superior, Archimandrite Evlogiy, warmly welcomed the guests. The journalists toured the monastery and the adjoining Skete of St. John the Baptist. A talk with Archimandrite Evlogiy was held during refreshments in the monastery refectory.

On their return trip to Moscow the guests visited St. George's Cathedral Church in the city of Kaluga.

Taking part in the trip were correspondents accredited in Moscow from a number of press agencies, radio, television, magazines and newspapers from Czechoslovakia, Finland, Japan, New Zealand, Poland, Spain, Sweden, and Yugoslavia and also members of the secular and religious press of this country. The trip was arranged by the Information Centre of the Publishing Department of the Moscow Patriarchate in conjunction with the Information Department of the USSR Ministry of Foreign Affairs.

Glorification of St. Amvrosiy at the Trinity-St. Sergiy Lavra

On October 23 (10), 1988, when a new saint of the Russian Orthodox Church was being glorified in the Optina Hermitage of the Presentation of the Blessed Virgin in the Temple, there rose to Heaven, in the House of the Life-Giving Trinity, in tune with the most cherished aspirations of all the Orthodox people of the land of Russia, the prayer: "Our holy fathers Sergiy and Amvrosiy, supplicate God for us!"

Ascending high above the holy vaults of the Cathedral of the Dormition of the Most Holy Mother of God were requests to St. Sergiy, the Hegumen of the Land of Russia, and his 19th-century successor, St. Amvrosiy, a starets of the land of Russia with the traditional yet inimitable entreaty — not to leave us, sinners, without grace-bestowing protection and intercession.

On that blessed day, when still another feast — the Feast of St. Amvrosiy of Optina — was being affirmed in history for the ages, perhaps not everyone realized that with this providential liturgical ceremony, with this wondrous prayer: "Our holy fathers Sergiy and Amvrosiy, supplicate God for us!" there was sealed in the House of the Life-Giving Trinity the link between the school of St. Sergiy and the school of St. Paisiy Velichkovsky, one of the spiritual successors in starchestvo and grace-endowed disciples of whom St. Amvrosiy of Optina was.

The prayerful hymns "Our holy fathers Sergiy and Amvrosiy, supplicate God for us!" offered to the great men of God attest to a great deal today. Also expressed here is the unity between the experience of starchestvo — at Makovets during the heyday of

hesychasm (silence) — and the new time, the time of the awakening of this spiritual experience of innermost action in the hearts of those who are concerned for Russia and the whole of humanity: "The times of extraordinary (great) deeds have passed, and they have certainly passed irretrievably. Now all that remains for us to do is to be humble... If we do not have a concerned heart, they (great deeds) are nothing before God..."

And we believe that through the prayers of Sts. Sergiy and Amvrosiy their spiritual experience will become our common heritage, which the modern much-troubled world is in dire need of. The time has come, as the gospel puts it, for what is hidden under a bushel to be put on a candlestick (Mt. 5. 15). It applies both to the school of St. Sergiy and to the school of St. Paisiy Velichkovsky. What unites them and what united their disciples will unquestionably be able to unite us, the makers of the new historical epoch for which our spiritual fathers and startsy laboured.

The integral manuscript tradition which determined the composition of readings required for spiritual

guidance unites these two schools. Evidently it is not fortuitous that "Instructions" by Abba St. Dorotheus, "The Ladder of Paradise" by St. John, Climacus, Hegumen of Sinai and "The Ascetic Instructions" by St. Isaac Syrus were made the basis of the publishing activity at the Optina Hermitage.

Together with the publication of these books, many, even physically frail startsy, of which St. Amvrosiy was one, considered it necessary to copy them in order to reaffirm again and again the experience of the experienced in their hearts. And the stream of letters which flowed to all corners of the Russian Orthodox Church from the cell of the starets Hieroschemamonk Makariy, whose clerk St. Amvrosiy was, carried the main ideas of these grace-bestowing works. And when St. Amvrosiy assumed the burden of the ministry of a starets after the demise of his starets, he continued in his letters and with his admonitions to fill the souls of people in whom divine grace had abated.

Archimandrite INNOKENTIY

The Holy Trinity Church in Pavlino

The village of Pavlino is outside Moscow. Close by, beyond a coppice, are urban high-rises, noisy highways and bustling streets, but here silence reigns. And somehow one suddenly sees in a special way the blue of the sky, the cute wooden houses with fretwork casings, the age-old lindens, larches, the white-bark birch trees. There are many of them here, too, by the fence around the Holy Trinity Church.

On the site of the present Holy Trinity Church there stood back in the 16th century the wooden Church of the Life-Giving Trinity — its four walls made of logs and crowned with a cupola with a wooden cross, and the village, for that matter, used to be called Troitskoe (of the Trinity).

In 1760 the village of Troitskoe became a holding of the famous Russian military commander Count P. Rumyantsev. The modest estate outside Moscow entered its heyday. In 1774 the foundation was laid of the present stone church, possibly in honour of the Kuchuk Kainarji Peace Treaty which Rumyantsev concluded with the Turks that year. In 1775 festivities on the occasion of the victory in the Russo-Turkish War began in Moscow. The celebrations were continued in the village of Troitskoe where, as was the case in Moscow, mock-ups of the captured Turkish

fortresses were erected. In commemoration of the milestone Catherine II gave the village a second name — Kainarji.

Who was the architect of this church? The lack of documentation makes it impossible to establish with certainty who the author of its blueprints was. The name of V. Bazhenov is often mentioned in literature on art. However, a careful study of archive documents and letters by the owners of the estate allow another supposition, namely that this was the fine Russian architect Karl Blank. The following is a quotation from a letter from Countess E. Rumyantseva to her husband concerning the construction of the church: "Sire, I have hired carpenters... and I shall dispatch them in several days... I have done all this at Blank's advice, after having consulted him."

If we compare the churches built by Karl Blank with the Holy Trinity Church we can note a great similarity in architectural style and execution — the same austerity of composition and restraint in the use of decorative techniques, clear-cut architectural volumes, and sculpturing of the columns and cornices. Cross-shaped in design, the building is decorated on the north and south sides by four-columned Corinthian porticos and has a dome crowned by a small cupola. The central part of

the church building is adjoined by two symmetrical three-tiered belfries with thin graceful spires. The belfries are remarkable for their perfect proportions and balanced forms.

The architect underscored the profound architectural link between the outer appearance of the church and its interior.

The Holy Trinity Church, where Hieromonk Adrian is the rector, was restored for its bicentennial jubilee in 1987, and it looks particularly festive.

"In recent years," relates churchwarden Vladimir Studenkin, "we have asphalted paths on the nearby grounds, fitted out ancillary premises, and renovated the church fence. The church itself has been repaired: a new roof has been made, the columns, which had begun crumbling, have been reinforced, the radiator-heating system has been restored, and the walls have been painted."

The Holy Trinity Church has been standing 200 years now, surrounded by old larches and lindens, which are also two centuries old, and, as was the case many years ago, prayers and solemn hymns are offered in it, like: "Come, O ye people, let us worship the Godhead in three Persons!"

E. TURKINA

The History of an Old Chapel

The tiny village of Arkadia is situated just a few kilometres from Brest, where the road to Gershony leads from the Kovel Highway. For many years anyone proceeding along this road could see a small abandoned wooden chapel.

In May 1988 it was turned over to the Russian Orthodox Church by a decision of the Brest Regional Executive Committee. It took parishioners several months to restore the dilapidated structure, and in September Metropolitan Filaret of Minsk and Byelorussia consecrated the chapel.

...It was the year 1648. An uprising under the leadership of Bogdan Khmelnytsky began in the Ukraine and Byelorussia, on lands under the jurisdiction of the Rzeczpospolita. Cossack and peasant regiments were fighting for reunification with Russia and against the rule of the Polish gentry, against Catholicism and the Uniate Church. One of the energetic participants in this struggle was the father superior of St. Simeon's Orthodox Monastery in the city of Brest, Fr. Afanasiy Filippovich, a Byelorussian and a fierce opponent of Polish-gentry and Catholic reaction.

Fr. Afanasiy did not conceal his views. As early as 1637 he travelled to the Russian tsar Mikhail Fyodorovich in Moscow to convince him of the need for Byelorussia and the Ukraine to reunite with Russia. In 1641-1643 he delivered accusatory speeches in the Sejm against the Union and demanded that the king disband it, and he fiercely condemned the aggressive course of the government's religious policy. He provided material and moral aid to the resurgents, delivering weapons and supplies and spreading what was at the time called "seditious leaflets".



Numerous pilgrims have arrived for the blessing of the chapel

Fr. Afanasiy could not be intimidated either by arrests or exile, which he was subjected to a number of times. Even in prison he wrote patriotic appeals and verse in Byelorussian, and completed his famous "Diary" while incarcerated. The gentry and the Catholic ruling elite did not forgive him for his free-thinking and his opposition to the claims of the Uniates. The patriot-priest was arrested and condemned to death. On the night of September 14, 1648, he was brought out of Brest and killed barbarously by a road in a pine forest... In time grateful descendants would erect a modest chapel on the site of the death of

Fr. Afanasiy. The Russian Church canonized St. Afanasiy, the Martyr of Brest. His feast day is September 5/18, and the invention of his relics is celebrated on July 20/August 2. In our, Soviet, times, the Byelorussian Academy of Sciences is preparing for publication a book devoted to the Byelorussian patriot.

...Presently the old chapel stands before us. Its walls have been renovated and there is a cozy yard here. The gilded cupolas gleam. People come here to pay homage to the memory of the glorious son of the Byelorussian nation and to venerate him.

A. VOLKOVICH

Archimandrite Onufriy Appointed Father Superior of the Pochaev Lavra of the Dormition

By the ukase of His Holiness Patriarch Pimen of July 20, 1988, Archimandrite Onufriy, the superintendent dean of the Trinity-St. Sergiy Lavra, has been appointed father superior of the Pochaev Lavra of the Dormition.

Archimandrite Onufriy (secular name, Orest Berezovsky) was born on November 5, 1944, in the village of Korytnoe, Chernovtsy Region, into a priest's family. In 1961 he finished secondary school and, in 1964, the Chernovtsy Vocational School. From 1964 to 1969 he worked at enterprises in Chernovtsy. In 1969 he entered the Moscow Theological Seminary, which he finished in 1972. In 1988 he graduated from the Moscow Theological Academy where he studied by correspondence. On March 18, 1971, he was professed with the name Onufriy (in honour of St. Onuphrios the Great; feast day June 12/25) by the superintendent dean of the Trinity-St. Sergiy Lavra, Archimandrite Varnava (now



Archbishop of Cheboksary and Chuvashia). On June 20, 1971, Monk Onufriy was ordained hierodeacon by Archbishop Filaret of Dmitrov (now Metropolitan of Minsk and Byelorussia), and on May 29, 1972, hieromonk by Archbishop Sergiy Golubtsov († 1982). He was raised to the rank of hegumen on Holy Easter, 1980.

By the ukase of His Holiness, Patriarch Pimen of August 28, 1984, he was appointed rector of the Transfiguration Church of the Athonite Podvorye in the village of Lukino (Peredelkino Station outside Moscow), and on June 28, 1985, he was appointed superintendent dean of the Trinity-St. Sergiy Lavra. He was raised to the rank of archimandrite later that year.

In 1987 His Holiness Patriarch Pimen awarded Archimandrite Onufriy with the Order of St. Sergiy, 2nd Class, and in 1988 he was granted the right to wear a second ornamented pectoral cross.

News from Theological Schools

Annual Convocation at the Moscow Theological Schools

Message of Greetings from His Holiness Patriarch PIMEN to the Moscow Theological Schools

On this important and solemn day for the Moscow theological schools, I congratulate the rector, His Grace Archbishop Aleksandr of Dmitrov, the teachers, students and employees on their patronal feast of the Protecting Veil of the Mother of God and on the annual convocation of the Moscow Theological Academy and Seminary.

Your festivity is taking place this year in the jubilee atmosphere of the Millennium of the Baptism of Russ. The Russian Orthodox Church appreciates duly and perceives with gratitude the enormous contribution made by your entire scholastic family to the organization and carrying out of this great ecclesiastical jubilee. Your active participation in the jubilee events has revealed the serious and responsible approach of the Moscow theological schools to the solution of the Church's common tasks and has

shown once again the importance of religious educational institutions in the life and activity of the Russian Orthodox Church.

Your annual convocation has not been held for three years because of a calamity. Today the hard trials have been left behind. Recalling the exceptionally selfless and responsive attitude on the part of and support rendered to you by the Plenitude of the Russian Orthodox Church, our government, the Council for Religious Affairs at the USSR Council of Ministers, and building organizations, we shall always keep in our hearts a feeling of deep gratitude and Christian thankfulness towards all of them and a kind remembrance of their lavish assistance in bearing the ordeal which befell the academy and seminary.

Today in the solemn atmosphere of the convocation day, summed up will be the results of the

three-year activities of the Moscow theological schools whose membership has increased lately to two thousand. And it is not only the leadership of the religious educational institutions that is being faced with the problems connected with the increase, but the entire Russian Orthodox Church, which must render effective and all-round help to solve these problems, to create normal conditions for the implementation of the educational process, for the life and work of the students.

Accepting with deep gratitude the government's decision to hand over to the Moscow theological schools the former almshouse of the Trinity-St. Sergiy Lavra and the passage wing, we express the hope that the good and business relationship, which is intensively developing in this period of perestroika in our country between the Russian Orthodox Church and various state organizations, will help to solve successfully the problems the Moscow theological

schools are faced with in connection with the restoration, building and improvement of the buildings handed over to them.

Addressing all of you, dear teachers, students and employees, I wish you to continue developing the rich spiritual and theological traditions, amassed by your schools in the lengthy period of their existence. Contemporary Church life expects you to make particular effort and display responsibility in the solution of urgent ecclesiastical problems. Let the process of perestroika and democratization taking place in our country find in you convinced supporters and reliable assistants in consolidating the spiritual foundations of our nation.

I invoke God's blessing upon your further labours.

PIMEN, Patriarch of Moscow and All Russia

October 14, 1988

Traditional Annual Convocation

On October 14, 1988, the Feast of the Protecting Veil of the Mother of God, after an interval caused by the fire of 1986 and the elimination of its aftermaths, the traditional annual convocation, which was preceded by festal divine services, was held again at the Moscow Theological Academy.

The All-Night Vigil and Divine Liturgy on the patronal feast of the academy were conducted by Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishops — Varnava of Cheboksary and Chuvashia; Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Nikolai of Orekhovo-Zuevo, and Bishop Grigoriy of Mozhaishk. They were assisted by the visiting clergy, who had arrived for the festival, as well as teachers of the Moscow theological schools in holy orders. The sermon on the theme of the feast was preached by Protopresbyter Prof. Vitaliy Borovoi, lecturer at the MTA.

The solemn meeting in the reconstructed assembly hall opened with the singing of the festal troparion. In the presidium were Metropolitans — Yuvenaliy of Krutitsy and Kolomna; Pitirim of Volokolamsk and Yuriev; Arch-

bishops — Varnava of Cheboksary and Chuvashia; Aleksandr of Dmitrov; Nikolai of Orekhovo-Zuevo, Bishop Grigoriy of Mozhaishk, members of the academic staff, and guests of honour, among whom were Archimandrite Gavriil, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany; Archimandrite Aleksiy, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Tikhon, Father Superior of the Moscow Monastery of St. Daniel; Archimandrite Evlogiy, Father Superior of the Optina Hermitage of the Presentation of the Blessed Virgin in the Temple; Archimandrite Pavel, Father Superior of the Pskov-Pechery monastery; representatives of the Leningrad and Odessa theological schools, as well as members of the Council for Religious Affairs at the USSR Council of Ministers and of the Zagorsk District Executive Committee, and representatives of the public.

In his opening speech Archbishop Aleksandr said: "Today we offer due thanks to God for all His great mercies bestowed upon us during this jubilee year in which the course of events

involved the Moscow theological schools in the jubilee celebrations which took place in Moscow and everywhere else on the millennium of the Church in our Motherland. The teachers and students of the Moscow theological schools have contributed their mite to the preparations for the celebration of this universal ecclesiastical festivity. Bright and radiant for all of us are the memories of the days spent by the members and guests of the Local Council at the academy. While fulfilling the task of ensuring the work of the Local Council, we came to realize the historical significance of what was taking place.

"The Statute of the Russian Orthodox Church adopted at the Local Council opens new and wide perspectives for the further development of ecclesiastical life. In line with and within the context of the general process of perestroika and democratization taking place in our country, the Statute introduces into the status and life of the Church new principles which are based on the aspiration of our society for renewal, for building up a law-governed socialist state guaranteeing conditions for the comprehensive development of each human personality.

"Among the Local Council's important acts is the canonization of faithful and pious ascetics deeply venerated by the Church. For the students of the Moscow theological schools, the future pastors of the Church, the newly canonized saints of God represent a living and perfect ideal of sanctity, selfless service of the Holy Church and their native land. Inspired by the example of the lives and service of the saints canonized by the Local Council, which reveals with fresh force the great spiritual endowments of the Russian Church, the Moscow theological schools see with greater clarity and feel greater responsibility for their lofty pastoral calling today.

"On this solemn day, accept our assurances that the Moscow theological schools will continue to do their best and fulfil worthily the responsible mission placed

upon them by the Supreme Authority of our Church."

Then Prof. M. Ivanov, the prorector for studies, read the report on the academic years 1985/1986, 1986/1987, and 1987/1988. "The past three academic years," he said, "abounded in diverse events in the life both of the theological schools and the entire Russian Orthodox Church. Chief of them was the celebration of the Millennium of the Baptism of Russ, in whose preparation and carrying out the Moscow theological schools participated directly. Their representatives, under the direction of the rector, Archbishop Aleksandr of Dmitrov, worked in the Synodal Jubilee Commission, took part in three international Church conferences, as well as in symposiums abroad dedicated to this important event in the life of the Russian Church; they worked out the programme and documents of the Local Council and attended its sessions, and they also helped to organize

and carry out many jubilee undertakings."

In time for the Millennium of the Baptism of Russ, a great volume of building and restoration work was carried out to eliminate the aftermaths of the fire which broke out during the night of September 26, 1986, as well as to expand and improve various academy premises. All this work was carried out under the direct management and constant supervision of the Rector of the Moscow Academy and Seminary, Archbishop Aleksandr of Dmitrov, Prof. M. Ivanov noted. In recognition of this and other diverse labours of His Grace the Soviet government awarded him the Order of the Red Banner of Labour. In the same year, in appreciation of his peacemaking, Archbishop Aleksandr received the "Champion of Peace" Gold Medal of the Soviet Peace Committee and the Gold Medal of the Soviet Peace Fund.

In the period under review, 40 theses for the degree of Candi-

Presidium of the solemn meeting



date of Theology and 26 diploma works were defended at the Moscow Theological Academy. 105 graduated from the academy and 584 from the seminary (by correspondence, 54 and 191 respectively), and 13 completed their postgraduate course.

Great attention was paid at the theological schools to general educational and cultural programmes. Read within the framework of these programmes were 76 lectures on the life of our state, its internal and foreign policies, as well as on the history of literature, music and architecture. There were 23 student evenings, 45 excursions to historic places, old cities, churches and museums; over 60 feature, documentary, and ecclesiastical films were shown.

In the period from September 1985 to May 1988, the Moscow Theological Academy and Seminary were visited by 1,212 delegations (15,420 people) which testifies to the fact that our theological schools are well-known throughout the world.

Then the floor was given to N. Gavryushin, Candidate of Philosophy, and lecturer at the MTA, who read a paper on the theme: "The Ways of Russian Orthodox Religious Thought".

Congratulatory addresses were delivered by Archimandrite Aleksey, Father Superior of the Trinity-St. Sergiy Lavra, Metropolitan Yuvenaliy of Krutitsy and Kolomna, and Archimandrite Gavriil, representative of the Bulgarian Patriarch to the Moscow Patriarch.

Prof. N. Zabolotsky read out the greeting address from the Leningrad theological schools: "The Moscow Theological Academy and Seminary are marking their feast at a special time when the entire Russian Orthodox Church is widely celebrating the Millennium of the Baptism of Russ. The voice of the representatives of the Moscow Theological Academy sounded at all the preparatory forums, conferences and seminars. Your contribution to the holding of the jubilee solemnities

at the Trinity-St. Sergiy Lavra and Moscow has been tangible and significant.

"In the chronicles of the Moscow Theological Academy another chapter describing your many-sided theological, peacemaking and ecumenical activities has been entered, testifying to the fact that your academy in the persons of its eminent representatives have taken and are taking an active part in all important meetings and conferences, worthily representing their *alma mater* and making an important contribution to all that draws nearer, unites and serves to benefit our Holy Russian Church and Motherland.

"We are happy to know that the Moscow theological schools are continuing to develop the best traditions of their glorious predecessors headed by the God-wise Metropolitan Filaret (Drozdov) of Moscow, who had laboured much in the nurseries of theological knowledge, sowing the seeds of intelligence, goodness and eternal truths. Many alumni of your academy, by their archpastoral and pastoral care, theological studies, peacemaking and patriotic activities, have justly won general acclaim not only in our country but abroad as well."

In the greetings from the Odessa

Theological Seminary, which was read out by Archpriest Ioann Sorokin, it says: "We consider it deeply significant that since olden times the Moscow Theological Academy has entrusted its life to the grace-filled protection of the Mother of God.

"Today's Feast of the Protecting Veil of the Mother of God enhances the joy we experienced from the recently celebrated solemnities on the occasion of the great jubilee of our Russian Orthodox Church — the Millennium of the Baptism of Russ, which extended beyond the bounds of our Church and was marked widely in our country and abroad.

"Today when profound and comprehensive restructuring is being persistently introduced into the life of our nation, consonant with the embodiment of genuine Gospel principles of spirituality, charity and freedom, the Russian Orthodox Church, which has amassed rich experience in solving spiritual and mundane questions during her thousand-year existence, is making every effort to take part in the improvement and reconstruction of our society.

"This circumstance places upon

At the grand conference hall



the theological schools of our Church a special responsibility.

"Rejoicing together with you on this Feast of the Protecting Veil of the Mother of God and noting your diverse and numerous successes, we are praying to the Chief Shepherd the Lord Jesus Christ and His Most Pure Mother to grant you spiritual and outer peace, well-being and success in your noble labours."

Archimandrite Platon, Secretary of the Council of the Moscow Theological Academy, read out some of the telegrams addressed to the rector sent in by the permanent members of the Holy Synod and other hierarchs of our Church, congratulating the teachers and students on their patronal feast.

After the reading of the telegrams, His Holiness Patriarch Pimen of Moscow and All Russia arrived. His Holiness blessed the gathering and then delivered an address to the teachers and students in which he congratulated and exhorted them.

In response to the congratulations of His Holiness the Patriarch, the rector, Archbishop Aleksandr, on behalf of the entire big scholastic family expressed to His Holiness their deep filial gratitude for his invariable paternal attention and constant concern for the Moscow theological schools.

"Your Holiness, along with the feelings of our filial deep and reverential respect with which our

theological schools surround you," said the rector, "please accept the prayerful ecclesiastical wishes of many and good years to the glory of our Holy Russian Orthodox Church, for the salvation of the flock of all Russia entrusted to you, and for the benefit and prosperity of our dearly beloved Motherland."

In conclusion of the solemn meeting there was a concert of religious music given by the student choir under the direction of teacher M. Trofimchuk. The kontakion for the Feast of the Protecting Veil of the Mother of God was sung at the end.

*Father SERGIY GORDUN,
teacher at the MTS*

Patronal Feast Celebrated at the Leningrad Theological Schools

October 9 is a special day for the Leningrad theological schools, as this day is the feast of the Apostle and Evangelist St. John the Divine — the heavenly patron of the Leningrad Theological Academy and Seminary. On this day the academy's church is always filled. Archpastors and pastors, professors and students, numerous guests and regular parishioners gather together to prayerfully glorify the Lord, great in His mercies, for His blessings, which are abundantly granted to the Leningrad theological schools through the prayers of St. John the Divine.

In keeping with a fine tradition, a panikhida was conducted for all the officials, teachers and students on the eve of the feast. In their prayer for the departed the staff of the present-day academy and seminary recall their fathers and senior brethren, the men from whom they received the spiritual baton.

Officiating at the service was Metropolitan Aleksiy of Leningrad

and Novgorod, Doctor of Theology, an LTA graduate and honorary member of the academy.

That afternoon the archpastor conducted the office of the blessing of the recently renovated refectory premises, and at 5 p. m. ordained the fourth-year pupils readers.

A festal All-Night Vigil began at 6 p. m. with a solemn meeting of Metropolitan Aleksiy and the archpastors who had arrived for the celebration: archbishops — Nikolai of Gorki and Arzamas and Sergiy of Solnechnogorsk, and bishops — Evgeniy of Tambov and Michurinsk and Prokl of Tikhvin. The archpastors were assisted by Archpriest Prof. Vladimir Sorokin, Rector of the LTA & S, Archpriest Prof. Vasilij Stoikov, the pro-rector, Docent Archpriest Georgiy Telpis, the assistant rector, Archimandrite Platon and Hegumen Filipp, representatives of the MTA and the OTS, and also lecturers and students in holy orders.

Three choirs of the LTA &

S and the precentorial courses sang prayerfully, solemnly and with especial spiritual uplift.

On the feast day, which was a Sunday, Divine Liturgy began at 10 a. m. As was the case on the eve, the divine service was conducted by Metropolitan Aleksiy and the archpastors who had arrived in Leningrad.

At the Lesser Entrance Metropolitan Aleksiy granted the LTA & S Pro-rector, Archpriest Prof. Vasilij Stoikov, the right to celebrate Divine Liturgy with the Holy Doors open up to the Cherubical Hymn for his zealous ministry and labours in training and educating would-be pastors.

The archpastor granted the same right to the confessor of the LTA & S, Archimandrite Kirill.

Hieromonk Markell, an LTS teacher, was raised to the rank of hegumen for his many years of service.

One can understand the joy the entire family of the Academy felt when Metropolitan Aleksiy, under whose guidance the entire

life of the Leningrad theological schools passes, singles out and commends those who have laboured especially zealously in Christ's vineyard. The clergy, choirs and congregation thrice sang the *axeos*. After the Gospel lesson Archpriest Prof. Vladimir Mustafin delivered a sermon on the theme of the feast.

At the conclusion of Divine Liturgy a thanksgiving moleben was conducted, after which Metropolitan Aleksiy addressed the congregation with a salutatory oration.

At 2 p. m. a jubilee session began in the conference hall with the prayer "O Heavenly King". In the presidium were Metropolitan Aleksiy, archbishops Nikolai and Sergiy, bishops Evgeniy and Prokl, the rector, Archpriest Prof. Vladimir Sorokin, and also I. Vyshchpan, the representative of the Council for Religious Affairs at the USSR Council of Ministers for Leningrad Region.

Opening the solemnity, Archpriest Vladimir Sorokin gave the floor to assistant rector, Archpriest Georgiy Telpis. He read out the yearly report. Despite the increased load of the jubilee 1987/1988 academic year, many students finished the year with honours. Metropolitan Aleksiy presented commemorative gifts and books to the honour students.

Then the representative of the MTA, Archimandrite Prof. Platon, ascended the rostrum. He read out a greeting to the Leningrad theological schools and donated to the LTA & S the Kazan Icon of the Mother of God and books.

The representative of the OTS, Hegumen Filipp, likewise addressed the assembly with a salutatory oration. He presented the LTA & S with a painting and books.

Hieromonk Venedikt, a teacher at the LTS, delivered a convocation speech on the theme "The Importance of the Canonization of the Blessed Ksenia of St. Petersburg". The love and veneration which the saint won long before her canonization at the Local Council in June 1988 is well known. Henceforth all the faithful

may not only venerate her as an outstanding ascetic but also offer prayers to her as a saint, believing in her intercession before the Throne of God.

The convocation speech was heard with particular interest and attention, since it is in Leningrad, at the Smolenskoe Cemetery, that the relics of St. Ksenia are interred, and many teachers and students visited her chapel.

A telegram was sent in to the Leningrad theological schools by His Holiness Patriarch Pimen on the occasion of the feast. The secretary of the Council, Hieromonk Sergiy, read it out: "I wholeheartedly congratulate Your Eminence on the feast of the heavenly patron of the church of the Leningrad theological schools — the Apostle and Evangelist St. John the Divine. Please convey to the fathers rector, pro-rector and assistant rector, the faculty, and the students and pupils of the precentorial courses my blessing and wishes for divine mercies and aid. With love, Patriarch PIMEN."

Telegrams were also received from archpastors and many clerics and private citizens.

At the end of the first part of the jubilee meeting Metropolitan Aleksiy delivered a speech of greeting. Addressing the assembly, he noted that the Leningrad theological schools worked a great deal and zealously in the past academic year. He called attention to the weighty contribution which the lecturers and students made to the preparation for and celebration of the Millennium of the Baptism of Russ. He called upon all to continue sparing neither time nor effort in serving God, the Church and the Motherland. Invoking God's blessing upon all, Metropolitan Aleksiy wished the administration, lecturers and students zeal and spiritual strength in fulfilling the ministry to which the Lord has summoned each.

In his closing speech the father rector thanked Metropolitan Aleksiy for his archpastoral admonition, prayers and nourishment of the Leningrad theological

schools and for his vivid participation in their life.

The second part of the solemnity consisted of a concert of hymns performed by the academy choir under the direction of Irina Ivanova. Excerpts from the cantata "A Canticle on Russian Humnody" by A. Kastalsky was sung as well.

The meeting ended with the singing of "Many Years" and "It Is Meet".

That evening the rector, Archpriest Vladimir Sorokin, gave a festal reception in the new refectory hall, which was attended by Metropolitan Aleksiy and the guests, lecturers and staff members of the Leningrad theological schools. At the start of the reception the father rector and Metropolitan Aleksiy exchanged speeches. The tranquil and cordial atmosphere brought all closer together, each person feeling like a member of a common family — the Leningrad Theological Academy and Seminary.

The feast came to an end, another page in the annals of the Leningrad theological schools was turned over. What the next one will be like hinges on each of us, on the effort with which each one of us, from rector to first-year pupil, works in his own capacity. Let us hope that the new academic year which has begun will yield good fruit and become another glorious page in the chronicle of the history of the Leningrad Theological Academy and Seminary.

N. DERZHAVIN

KIROV DIOCESE

On October 30, 1988, a newly reopened Holy Trinity Church, an 18th-century architectural monument, was consecrated in Kirov.

The local faithful had long wanted to have a second functioning church in their city. In 1987, the campaign was joined by the *Moscow News* newspaper which stressed the fact that Cathedral of St. Serafim in Kirov was too small to accommodate all worshippers on feast days and Sundays. After that there was a visit to Kirov by officials of the Council for Religious Affairs at the USSR Council of Ministers who studied the situation and had meetings with the local faithful and local authorities. Shortly after a second Orthodox community was set up and on February 1, 1988, the city Soviet took a decision on a transfer of the Trinity Church to this community.

The old church was originally erected by Vyatka builders in the village of Makaryevskoe which is now one of the new city districts. Plans of the reconstruction of the church were prepared by a local architect E. Skopin and the work was supervised by the churchwarden I. Martynov and foreman V. Shchelchkov. Local believers, from 30 to 150 people a day, worked with great enthusiasm, restoring within a very short time the belfry and the enclosure with the holy gates of an original architectural design. Work on the iconostasis and the murals, started a little over three months ago, has been completed in the main. The workers and artists engaged in the restoration did their work with great care and dedication. The newly organized church choir is considered by many to be the best in the diocese. Plans for the future provide for building in the church grounds a chapel, a baptistry and auxiliary premises.

The day of the consecration of the restored church, October 30, was bleak and cloudy. But a festive atmosphere prevailed even despite bad weather when the parishioners carrying bouquets of flowers began to gather at the church early in the morning. At eight o'clock, the pealing of the bells announced the arrival of Archbishop Khrisanf of Kirov and Slobodskoi. The Office of the Consecration of the church began.

At 10 a. m., the first Divine Liturgy was celebrated by the archbishop in the restored church which was packed with worshippers.

After the Liturgy, followed by a festal moleben, Archbishop Khrisanf addressed the congregation with an exhortation. He said: "Our joy in this jubilee year has been increased even more because the Lord has vouchsafed us to worship today in this newly consecrated church, and the Church of God is a spiritual treasury. Man is made in God's image and after His likeness, and just like a flower turns towards the sun, so also man's soul reaches out for the spiritual gifts of God—faith, hope and charity. So, let us all remember this day forever."

The archbishop thanked all those who had worked on the restoration of the church, specially noting the organizational work conducted by Archpriest Aleksandr Mogilev, Secretary of the Kirov Diocesan Administration.

At 3 p. m. Archbishop Khrisanf gave a reception in the administrative building at St. Serafim's Cathedral. Present among the guests were Secretary of the Executive Committee of the Kirov Region, G. Smerdova, and Representative of the Council for Religious Affairs in the Kirov Region, A. Shalaginov. Archbishop Khrisanf and G. Smerdova exchanged speeches.

The consecration of the Trinity Church has been one of many

facts attesting to a reviving of church life in the diocese. A total of six new parishes were opened there from 1987 to 1988. Quite recently, a newly restored Church of St. George was consecrated in the village of Adzhim, Malmyzh District. In the town of Kirovo-Chepetsk, a Prayer House of All Saints has been opened and work started on the construction of a new church. The list of churches transferred to the local faithful and being restored includes the Trinity Cathedral in the town of Urzhum, St. Nicholas's Church in Vyatskie Polyany and the Church of Sts. Peter and Paul in the village of Urtma, Yaransk District. It was recently decided to hand over to the Kirov faithful the ancient Cathedral of the Dormition of the former Monastery of St. Trifon containing the relics of Sts. Trifon and Prokopi, the Vyatka Miracle Workers.

V. CHAPLIN

KURSK DIOCESE

The Millennium of the Baptism of Russ was marked by many major events in the diocese and exceeded the limits of the official celebrations in the cathedral cities of Kursk and Belgorod.

To begin with, work has begun on the restoration of the Korennaya Hermitage of the Nativity of the Blessed Virgin located 30 kilometres away from Kursk.

The hermitage owes its name to the miraculous appearance in 1295 of the Icon of the Mother of God "The Sign", found at the roots of a tree, hence, its name Korennaya.* An abundant spring too appeared on that spot and its

* Russ. *koren*—root.—Ed.

water, used by the faithful to this day, has worked many miracles and healings. The monastery was founded there in 1597. It was closed in the 1920s. The miraculous icon, the spring and the cloister enjoyed exceptional veneration among the faithful, who came there in festal processions from Kursk every year on the ninth Friday after Easter. Orthodox pilgrims come to the spring to this day. The famous Kursk Korennaya Icon of the Mother of God is now in New York. Its ancient copy is kept in the Kursk Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy.

Some eight hundred metres away from the cloister there is a parish Church of Sts. Joachim and Anna which was closed in 1962. In May of this year it was returned to the Church and is now being restored at the expense of the Diocesan Administration. The exterior of the church has been already restored and the first-floor church is to be consecrated in the first half of 1989. The consecration of the ground-floor Church of All the Saints Who Shone Forth in the Land of Russia took place on July 26, 1988, less than three months after the restoration was started.

The official celebrations to mark the Millennium of the Baptism of Russ were conducted in Kursk on June 22 and 23 of this year. Divine services in the Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy were conducted by Metropolitan Aleksiy of Kalinin and Kashin († October 7, 1988), Archbishop Yuvenaliy of Kursk and Belgorod, Archbishop Irinei of Kharkov and Bogodukhov and Bishop Ioann of Zhitomir and Ovruch.

A special jubilee exhibition was mounted at the regional museum of local lore. The participants in the celebrations laid wreaths to the Eternal Flame at the local War Memorial. At the jubilee ceremony held at the local Philharmonic Society auditorium the main report was presented by Archpriest Nikodim Ermolaty

of the Kursk Church of the Presentation of the Blessed Virgin in the Temple. Then followed a concert of the archbishop's choir. The celebrations were covered in detail and with many photographs by the *Kurskaya Pravda* newspaper, and the youth newspaper *Molodaya Gvardia* carried an interview with Archbishop Yuvenaliy.

On July 5 and 6, there were millennial celebrations in Belgorod with Archbishop Yuvenaliy officiating in St. Ioasaf's Cathedral.

At the jubilee ceremony in the local cultural centre Archpriest Lev Lebedev of the Kursk Diocese presented a report on the Millennium of the Baptism of Russ.

Jubilee celebrations were conducted in all the 172 parishes of the diocese, and in more than ten of them festal divine services were led by the ruling archpastor.

His last visit was to the remote Trinity parish in the village of Rovenki, Belgorod Region, where the celebrations took place on the Feast of the Iberian Icon of the Mother of God (October 26). After Divine Liturgy, a moleben and a festal procession, the faithful laid wreaths to the Great Patriotic War Memorial. At a ceremony held in the village cultural centre the main report was presented by the superintendent dean, Archpriest Andrei Payul, rector of St. Nicholas's Church in the town of Valuiki. The participants were then addressed by Archbishop Yuvenaliy after which there was a concert given by a church choir specially invited from Moscow. Later that day Archbishop Yuvenaliy and Deputy Representative of the Council for Religious Affairs at the USSR Council of Ministers in the Belgorod Region, V. Likhansky, had a meeting and talk concerning the needs of the local believers with the First Secretary of the Regional Committee of the CPSU, N. Mi-roshnichenko.

During the jubilee year, more than 20 parishes of the Kursk Diocese repaired their churches at their own expense and 10 churches

were repaired at the expense of the diocesan administration. In the village of Pokrov-Zhirovo, an old prayer house was replaced with a stone church, and the rector's house was built. The belfry will be built there next summer.

One of the highlights of the jubilee year was the construction of a new church in the village of Sukharevo, Belgorod Region. A wooden prayerhouse there was destroyed by fire in 1981. Thanks to the cares of the rector, Father Aleksandr Manshin, the parochial church council and parishioners a big stone church with three altars and a belfry was built there from 1985 to 1988 in the traditions of the Pskov architecture of the 14th-16th centuries. On May 26, 1988, Archbishop Yuvenaliy consecrated the main altar dedicated to the Presentation of the Blessed Virgin in the Temple and the side-altars dedicated respectively to St. Vladimir Equal to the Apostles and St. Nicholas.

In the second half of this year there were parish meetings in almost all the parishes of the diocese which elected church rectors as chairmen of the parochial church councils in keeping with the new Statute of the Russian Orthodox Church.

PATRIARCHAL PARISHES IN THE USA

On January 31, 1988, the Sunday of the Publican and the Pharisee, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, went to Pine Bush where he celebrated Divine Liturgy and conducted a moleben in the Church of All the Saints Who Shone Forth in the Land of Russia having officiated at All-Night Vigil on the previous evening. Before the start of the service the archpastor was welcomed "with glory" by the rector, Father Vasilii Zaev, Protodeacon Stefan Chizhevsky and the parishioners. The choir which sang during the service was conducted by E. Kalinin.

On February 2, an ecumenical

prayer for peace was held in the New York Cathedral of St. John the Divine. It was attended by a Russian Orthodox Church delegation led by Metropolitan Sergiy of Odessa and Kherson, visiting the United States on the invitation of the Centre for Soviet-American Dialogue. The service was also attended by Bishop Kliment, Archpriest Gennadiy Dzichkovsky, Dean of the New York Representation of the Patriarch of Moscow, and Protodeacon Stefan Chizhevsky.

On February 10, Bishop Kliment, accompanied by Protodeacon Stefan Chizhevsky, arrived in Tampa, Florida, to attend celebration to mark the Millennium of the Baptism of Russ in the local Church of St. Gregory of Naziansus. The celebrations were timed for the 20th anniversary of the parish.

On February 13, Bishop Kliment paid a visit to Archpriest Nikolai Brodyanoi, a retired cleric of the patriarchal parishes. In the evening the archpastor officiated at the Church of St. Gregory of Naziansus after which he had a meeting with bishops of the Old Catholic Church.

On February 14, Meat-Fare Sunday, Bishop Kliment celebrated Divine Liturgy in the same church. The service was attended by more than 180 worshippers. Bishop Kliment was assisted by Protopresbyter Theodoros Kyritsis (Constantinople Patriarchate), Archpriest Nikolai Brodyanoi, the rector Archpriest Stephan Welstad, Father Michael Kornei (Antiochene Patriarchate), protodeacons Stefan Chizhevsky and Stefan Koval and representatives of other Churches. After the Liturgy the site for a new church house was blessed. During a reception at the parochial cultural centre, Bishop Kliment conferred archpastoral certificates on active parishioners.

On February 15, the Feast of the Presentation of the Lord in the Temple, Bishop Kliment celebrated Divine Liturgy at the Church of St. Gregory of Naziansus in Tampa. This was fol-

lowed by a moleben attended by Bishop William T. Thomas Larkin of the Roman Catholic Church and Catholic clergy of the Tampa district. During a reception at the parochial cultural centre, Bishop Kliment and Bishop William Larkin exchanged greetings.

On February 16, Bishop Kliment had a meeting with Protopresbyter Theodoros Kyritsis, a broadcaster of the Greek Archbishopric in Florida and other southern states.

On February 19, Bishop Kliment paid a visit to His Beatitude Metropolitan Theodosius, the Primate of the Autocephalous Orthodox Church in America, at his residence in Syosset. Bishop Kliment was accompanied by Archpriests Gennadiy Dzichkovsky, Vasilii Zaev and Protodeacon Stefan Chizhevsky. His Beatitude gave a dinner in honour of his guests.

On February 28, 1st Sunday in Lent, Bishop Kliment celebrated Divine Liturgy at the Cathedral of St. Nicholas in New York and ordained John Birch deacon.

On March 6, 2nd Sunday in Lent, Bishop Kliment celebrated Divine Liturgy at the Church of the Three Holy Hierarchs in Garfield, New York, and performed an ordination. After the service the archpastor spoke on the importance of the priesthood. Later, at the parochial cultural centre, Archpriest Mark Shinn read a lecture on spiritual life.

Bishop Kliment led the Office of the Passion in the same church, assisted by the clergy of the patriarchal parishes in the states of New York and New Jersey.

On March 13, 3rd Sunday in Lent, Bishop Kliment celebrated Divine Liturgy at the Church of St. Nicholas in Brookside, Alabama, of which Archpriest Venedikt Talant is the rector.

On April 12, the Tuesday of Easter Week, Bishop Kliment and a number of hierarchs of the Autocephalous Orthodox Church in America assisted His Beatitude Metropolitan Theodosius in the celebration of the Divine Liturgy at the Monastery of St. Tikhon.

On April 15, Bishop Kliment and Archpriest Gennadiy Dzichkovsky attended a banquet to mark the 50th anniversary of the St. Vladimir's Orthodox Seminary. The function organized by the seminary trust, was held at the Sheraton Meadowland Hotel, in New Jersey, and was attended by His Beatitude Metropolitan Theodosius and some hierarchs of local Orthodox Churches with parishes in the United States.

On April 17, 2nd Sunday after Easter, Bishop Kliment celebrated Divine Liturgy at the Cathedral of St. Nicholas in San Francisco. In the evening there was an ecumenical meeting in the cathedral. The sisterhood of the cathedral gave a dinner in honour of the participants.

On April 18, Bishop Kliment visited several Orthodox Churches in the vicinity of San Francisco, the Medical Centre at Sebastopol and in the evening gave an interview for the Russian Art TV programme.

On April 19, Bishop Kliment received the precentor of the Church of Christ the Saviour in San Francisco, Feodor Strelkov, and visited the Soviet Consulate, where he met with the General Consul V. Kamenev. In the afternoon, he took part in a local radio broadcast on the Millennium of the Baptism of Russ.

On April 21, Bishop Kliment visited the Ecumenical Centre of North California, which represents 23 Churches and in which the Roman Catholic Church has observer status. During meetings and discussions with council members and representatives of its member-Churches, Bishop Kliment spoke about the Millennium of the Baptism of Russ and replied to questions.

Later that day Bishop Kliment had a meeting with representatives of the Russian community in San Francisco.

On April 22, Bishop Kliment arrived in San Diego. On the following day he visited the construction site of a new church to be dedicated to the Archangel

Michael and had a meeting with the parochial church committee.

On April 24, 3rd Sunday after Easter, Bishop Kliment celebrated Divine Liturgy at the Church of the Kazan Icon of the Mother of God in San Diego.

On April 30, the Holy Trinity Parish in Baltimore Maryland, marked the Millennium of the Baptism of Russ. Bishop Kliment celebrated Divine Liturgy, assisted by Archpriest Gennadiy Dzichkovsky, the rector Archpriest Mark Odel, archpriests Georgios Kalpaxis and Ernest Arambiges (Constantinople Patriarchate), Archpriest Vicent Saverino, Rector of the Philadelphia Church of St. Michael, Father Timothy Barn, Father Gregory Sinatra (Autocephalous Orthodox Church in America), Father George Romley (Antiochene Patriarchate) and Deacon Mikhail Stulpin. At a banquet after the service, the archpastor presented awards to active members of the parish.

On May 1, 4th Sunday after Easter, celebrations to mark the Millennium of the Baptism of Russ were held in St. Michael's parish in Philadelphia, Pennsylvania. They opened with Divine Liturgy celebrated by Bishop Kliment, assisted by Archpriest Gennadiy Dzichkovsky, the rector Archpriest Vicent Saverino, Archpriest Anastasios Bandi (Constantinople Patriarchate), Father Gregory Sinatra and Deacon Mikhail Stulpin. After the service all those present went in procession through the city. They were joined by parishioners of the Slovak Roman Catholic Church of Sts. Agnessa and John, the congregation of the Lutheran Church of the Holy Trinity, parishioners of the patriarchal parish of St. Andrew, and parishioners of St. Nicholas's Cathedral of the Autocephalous Orthodox Church in America. When the procession returned to the church, an ecumenical service of worship was held. During the service hymns were sung by the choirs of St. Michael's and St. Nicholas's churches, and there were readings from the Old and

New Testament. Bishop Kliment delivered a sermon on the significance of the Baptism of Russ. The service was followed by a reception in the church hall.

On May 2, Bishop Kliment had a meeting with the President of the Russian Orthodox Clubs Federation and its Father Confessor, Archpriest Joseph Martin. They discussed the involvement of Orthodox parishes in the federation's activities and the programme of jubilee events conducted by the federation to mark the Millennium of the Baptism of Russ.

On May 8, 5th Sunday after Easter, Bishop Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul at Scranton, Pennsylvania, assisted by the rector, Archpriest Basil Micek, and Deacon Daniel Sudol.

On May 18, Bishop Kliment visited the centre of the Evangelical Lutheran Church in America. On May 20 and 21 he attended sessions of the Executive Committee of the National Council of the Churches of Christ in the USA.

On May 22, 7th Sunday after Easter, the Feast of St. Nicholas, there were celebrations to mark the Millennium of the Baptism of Russ at the Church of St. John the Baptist in Singac, N. J. The Divine Liturgy was celebrated by Metropolitan Gedeon of Novosibirsk and Barnaul, Archbishop Makariy of Ivano-Frankovsk and Kolomyia, who had arrived for the celebrations to mark the Millennium of the Baptism of Russ arranged by the National Council of the Churches of Christ in the USA, and Bishop Kliment. Before the service the archpastors were cordially welcomed by the rector, Archpriest George Burdykoff. The choir was conducted by Basil Burdykoff. Addressing the congregation, Metropolitan Gedeon stressed the importance of the jubilee for the children of the Russian Orthodox Church in the Soviet Union and other countries. He conveyed to the parishioners congratulations on the occasion from His Holi-

ness Patriarch Pimen. Metropolitan Gedeon presented to Archpriest George Burdykoff a patriarchal award on the occasion of the Millennium of the Baptism of Russ—the Order of St. Sergiy, 2nd Class. The service was followed by a reception at the parochial cultural centre.

On May 30, the Feast of the Holy Spirit, Bishop Kliment and Archpriest Gennadiy Dzichkovsky visited St. Tikhon's Monastery on the occasion of Thanksgiving Day. Divine Liturgy was celebrated by His Beatitude Metropolitan Theodosius, assisted by Metropolitan Gedeon, Archbishop Makariy, Bishop Kliment, hierarchs of the Autocephalous Orthodox Church in America, Archpriest Gennadiy Dzichkovsky and other members of the clergy.

On other Sundays and feast days Bishop Kliment officiated at the Cathedral of St. Nicholas in New York.

On visits to various churches, the archpastor was welcomed by the parishioners with the traditional bread and salt and flowers. During the services the archpastor delivered a sermon and afterwards had meetings and discussions with the clergy and parishioners on questions of parish life in connection with the celebration of the Millennium of the Baptism of Russ.

YAROSLAVL DIOCESE

On May 26, 1988, the remains of Bishop Ignatiy (Bryanchaninov; † 1867) were translated from the former Babaevsky Monastery of St. Nicholas located near the village of Nekrasovskoe, Yaroslavl Region, to the Tolga Convent of the Presentation of the Blessed Virgin in the Temple.

Archbishop Platon of Yaroslavl and Rostov conducted a panikhida in the Church of Sts. Sergiy of Radonezh and John Chrysostom at the Babaevsky Monastery of St. Nicholas for Bishop Ignatiy and Bishop Samuil (Zapolsky-Platonov; † 1831) of Kostroma and Galich. The grave of the

latter is also within the monastery grounds.

Then the floor of the church was opened over the grave of Bishop Ignatiy from which his remains were exhumed with pieces of a green sakkos with silver embroidery. The remains of Bishop Ignatiy were placed upon an archpastoral mantle and laid into a new coffin. To the singing of "O Holy God..." the clergy, led by Archbishop Platon, carried the coffin from the church through the western doors. It was

then taken to the Tolga Convent. One kilometre away from the convent the clergymen again took the coffin upon their shoulders. They were met at the entrance by the nuns led by Archimandrite Dimitriy and the superintendent dean, Sister Varvara (now its mother superior). To the pealing of the bells the procession proceeded to the Church of the Icon of the Saviour "Not Made With Hands" where another panikhida was conducted. Then the coffin was placed into a specially prepared

burial vault upon which bouquets of fresh flowers were laid. Archbishop Platon addressed those present with a brief exhortation. He spoke of the labours of Bishop Ignatiy, an outstanding pious ascetic and teacher of Christian life who was to be canonized at the Local Council of the Russian Orthodox Church.

From now on May 26 shall be observed by the revived cloister as the Feast of the Translation of the Relics of St. Ignatiy.

In Memoriam



Archpriest **Ioann Bigar** of the Sverdlovsk Diocese, passed away on June 9, 1988.

He was born on July 6, 1921, in the town of Svalyava, Transcarpathian Region, into a psalm-reader's family. After finishing the Uzhgorod Gymnasium he fulfilled the obedience of a psalm reader in the local seminary. In 1967 he was ordained deacon and then priest by Bishop Kliment of Sverdlovsk and Kurgan (Perestyuk; † 1986). He served at parishes of the Kurgan Deanery in the towns of Shadrinsk and Kurtamysh.

Through the zeal of Fr. Ioann the Church of Sts. Peter and Paul in Kurtamysh underwent major repairs. From 1982 until his demise he was the superintendent dean of the churches of the Kurgan District and the rector of the Holy Spirit

Church in the town of Kurgan. Here a new church was built on the site of an old prayerhouse during a two-year span with his active involvement.

Fr. Ioann zealously preached the word of God and loved divine service. He frequently fell ill, but tried not to miss services, calling the church his "valetudinarium".

For his zealous service to the Church of Christ he was awarded the Order of St. Sergiy, 3rd Class, and in 1988, a mitre.

The funeral service was conducted in the Holy Spirit Church by the clerics of the Kurgan Deanery. The funeral oration was delivered by Archpriest Grigoriy Ponomarev and Fr. Nikolai Chirkov.

Archpriest Ioann Bigar was buried in a cemetery in his home town.

Fr. Aleksiy Kirdun of the Minsk Diocese passed away on July 9, 1988.

He was born in 1916 in the village of Kolotichi, now Glusk District, Mogilev Region, into a peasant family. In 1930 he finished elementary school, and in 1931, teacher-training courses. In 1932 he began teaching. In 1935 he finished the correspondence department of the Slutsk Teacher-Training School, and in 1941 graduated from the Gomel Teacher-Training Institute. During the Great Patriotic War he was on the territory occupied by German troops and in 1942 he was arrested and deported to Germany for his ties with partisans. After his return to the Motherland he worked in education, occupying the posts of director of



studies and principal. He particularly loved his mother tongue, Byelorussian. After retiring in 1976 he regularly attended church and fulfilled an obedience in the clerics. In 1981 he was ordained deacon and then priest by Metropolitan Ioann of Pskov and Porkhov [now superannuated] and was appointed rector of the Church of the Archangel Michael in the village of Vyshegorod, Debovichi District, Pskov Region. From 1982 to his demise he was the rector of the Church of Sts. Peter and Paul in the village of Bolshie Zhukhovichi, Korelichi District, Grodno Region.

Fr. Aleksiy lovingly fulfilled his pastoral ministry.

For his zealous service to the Church of Christ he was awarded a kamelaukion.

The funeral service was conducted in the Minsk Cathedral of the Holy Spirit by Arch-

priest Ioann Khoroshevich, ecclesiarch of the cathedral, and the clerics.

Fr. Aleksiy was buried in the cemetery in the township of Khoiniki, Gomel Region.

Archpriest Petr Makarevich of the Minsk Diocese passed away on August 5, 1988, following a short illness.

He was born on January 16, 1906, in the town of Pinsk, into a clerk's family. He finished a secondary school in Pinsk and until 1948 was engaged in civil work. In 1948 he was ordained deacon and then priest by Archbishop Daniil of Pinsk and Luninets (Yuzvyuk; † 1965). From 1949 until his demise he served in St. Nicholas's Church in the village of Kupyatichi, Pinsk District, Brest Region.

Fr. Petr was an exemplary pastor and an exceptionally conscientious person. Through his efforts, doing the work of a carpenter, joiner, wood-cutter, painter and artist, he repaired the war-ravaged church in Kupyatichi. During the years of trials he defended the parish against disbandment and the church against closure.

For his zealous service to the Church of Christ he was awarded a mitre.

The funeral service was conducted in St. Nicholas's Church by the superintendent dean of the churches of the Pinsk District, Archpriest Vladimir Kotar, and the clerics of the deanery. The funeral oration was delivered by Archpriest Vladimir Kotar.

Archpriest Petr Makarevich was buried in a cemetery in Pinsk.

FROM THE HISTORY OF RUSSIAN SERMONS

St. ALEKSIY of Moscow

St. Aleksiy (secular name Elevation) was born circa 1300 in Moscow into the family of Boyar Feodor Byakonta of Chernigov. Since his childhood he had "learned to read and write and studied all the books". When he was twenty, Elevation entered the Monastery of the Epiphany in which he was professed under the name of Aleksiy and dedicated himself to spiritual achievements. The zealous ascetic devoted much of his time to his education, so that he "learned all the writings of the Old Testament". His outstanding spiritual gifts and theological erudition drew the attention of the Primate of the Russian Church, Metropolitan Feognost, who in 1350 consecrated Aleksiy Bishop of Vladimir and Suzdal. In 1354, upon the death of the metropolitan, he became his successor. In 1356, at Constantinople, the Ecumenical Patriarch Kallistos confirmed him "Archbishop of Kiev and Great Russia with the title Most Honourable Metropolitan and Exarch".

During the Grand Duke Dimitriy's minority, St. Aleksiy was the regent of the Moscow throne, uniting in one person the supreme authority of both the Church and State. His diplomacy eased the situation in Russia during the Mongol-Tatar domination and



plunder. The Russian state then had the opportunity to unite all its forces round Moscow for the decisive battle on Kulikovo Plain. St. Aleksiy, hierarch and statesman, was fully aware of the fact that the foundation

of national unity in Russia lay in union with God, and in the spiritual and moral regeneration of all the Russian people within the bosom of the Orthodox Church.

The episcopal ministry of Metropolitan Aleksiy coincided with the time when hesychasm was spreading in Russia, introducing into spiritual life the practice of contemplative prayer. St. Aleksiy witnessed to the power and effectiveness of this prayer when he healed the wife of a Tatar khan, Taidula, whose blindness was cured when the saint prayed for her.

St. Aleksiy remained to the end of his life a fervent intercessor with God for the Russian people. The spiritual and moral cast of his mind is revealed in his homilies from among which only two of his encyclicals are still extant: "To the Christ-Loving Christians" and "To the Christians of the Nizhegorod and Gorodets Regions". The contents of these epistles show the deep humility of the saint and witness to a heart overflowed with love. His homily is permeated with his awareness of archpastoral responsibility before God and concern for the salvation of the flock entrusted to him: "Children, I am writing to rouse you, hegumens, priests, deacons, and all Orthodox Christians, to be good and heed the Gospel of the Saviour".

Homily to Christ-Loving Christians

Contents of the sermon: Man's heart must be the good soil for the reception of the Word of God. In the Parable of the Wicked Husbandmen: the Owner of the vineyard is Christ; the husbandmen are the pastors of the Church. Love of one's neighbour is a sign of abidance in the Church. The fear of God is the basis of love of God and one's neighbour and the beginning of a virtuous life. The pastors of the Church are the mediators between God and the believers; they offer sacrifice for sins in the name of the Church. Domestic prayers are insufficient for salvation, since the foundation of our salvation is the celebration of the Eucharist within the Church. The conditions for participation in the Eucharist are fear of God, reverence, reconciliation with one's neighbour, and grief over sins committed. Proper communion in the Holy Gifts is the pledge of resurrection to Eternal Life.

Brethren, I want to remind you of things beneficial to the soul and leading to salvation, in so far as, children, I must guide and teach the flock entrusted to me, as the Apostle Paul writes to Timothy, the Bishop of Ephesus: "My son, Timothy, teach, pray, to be instant in season and out of season" (cf. 2. Tim. 4. 2). Therefore, children, *let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God* (Jas. 1. 19-20).

First of all, children, I offer you a parable from the Saviour who is the truth as He says in His Gospel: *A sower went out to sow: and as he sowed some fell by the way side,... some fell upon rocks,... some fell among thorns,... and other fell on good ground* (Lk. 8. 5-8). The seed is the true Word of God, the soil, the hearts of men. And so, children may the soil of your hearts not be thorny, unable to produce spiritual fruit because of sloth and negligence: nor stony, not fearing God; nor a wayside through partiality for temporal things, and may it not become the property of the Devil and be trampled under his feet, from which may the Lord preserve you. But may the soil of your hearts be good in order to receive the true Word of God, the Gospel, bringing forth spiritual fruit thirty, sixty, and a hundredfold (Mt. 13. 8).

The Lord in His Gospel offers another parable. There was a certain householder who planted a vineyard, fenced it off, built a tower and dug in it a winepress, then entrusted the whole to husbandmen to harvest the fruit in season (Mt. 21. 33). The owner of the vineyard is Christ our God; He lived with men for the sake of our salvation and in everything He was like unto us except in sin, as writes our glorious teacher, the Apostle Paul (Heb. 4. 15). If anyone *confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist* (1 Jn. 4. 3). He planted a vine, that is humanity. Fenced it off with Divine Law. Erected a pillar — the Divine Church. Dug a winepress, that is, shed His Most Pure Blood for the sake of our salvation and that we might receive the Kingdom of Heaven. He entrusted the whole to husbandmen, that is to say, to the Holy Apostles, the Holy Fathers, the patriarchs, metropolitans, bishops, and to the entire order of the priesthood, so that they, by guiding properly and according to the Divine Law, may say at the Second Coming of Christ our God: "O Lord, behold we and the children whom Thou hath given us" (Is. 8. 18).

That is why I, a sinner, was honoured with the episcopal dignity, which I received not because of my worthiness, but according to God's munificence and His great mercy poured abundantly upon us; I was vouchsafed to be, my children, your leader and teacher, in order to direct and teach the flock of reasonable sheep entrusted to me. That is why, I remind you, children of the words of the Saviour which He spoke to His disciples and apostles: *A new commandment I give unto you, That ye love one another;... By this shall all men know that ye are my disciples, if ye*

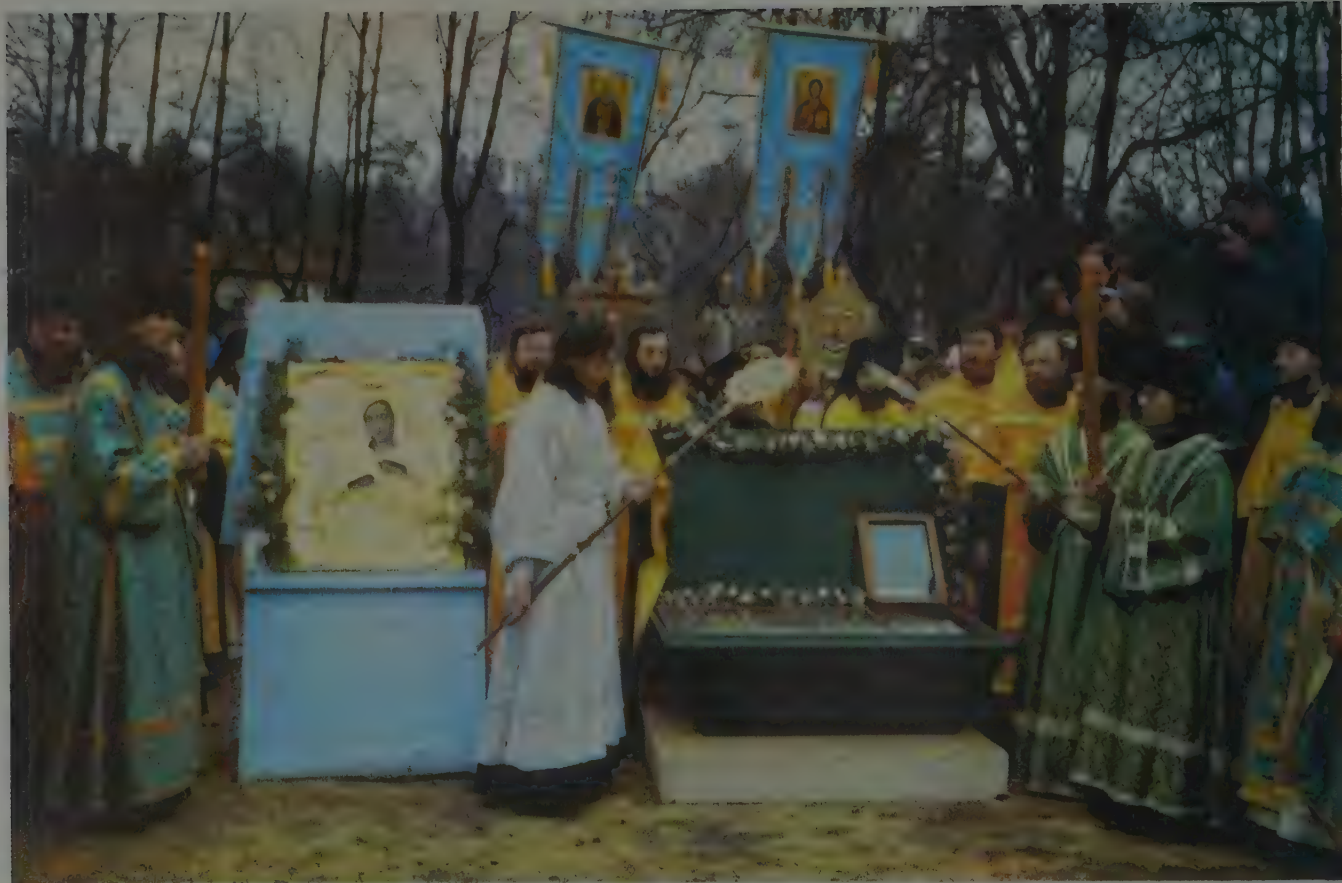
have love one to another (Jn. 13. 34-35). Thus you too, children, have peace and love among you. The Apostle Paul also writes of this: *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself* (Gal. 5. 14). So too you, children, have fear of God in your hearts, in order to gain through it all virtues. *The fear of the Lord is the beginning of knowledge* (Prov. 1. 7). The same was said by St. Gregory of Nazianzus: "Where there is fear of God there is purification of the flesh and fulfilment of the commandments, there is also the rising of souls to the Heavenly Jerusalem." The commandments of God are fulfilled by such deeds as sincere repentance of one's daily sins, charity and restraint from lawlessness, fornication, drunkenness, robbery, violence and sorcery... and from every kind of wrongful gain which serves to damage the soul. And bear in mind your death and resurrection and the Judgement, and ponder over the fact that every one will be recompensed according to his deserts, just as the Saviour says: *And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation* (Jn. 5. 29).

Respect and obey the clergy without contradiction, because they are caring for your souls day and night and will have to give an account of their flock to God (Heb. 13. 17). Surely none of you would want to lose your salvation and Eternal Life through negligence, not heeding the words of the Saviour, Who says in His Gospel: *Come unto me, all ye that labour and are heavy laden, and I will give you rest* (Mt. 11. 28). Christ calls us to Heaven and commands us to exchange our sinful burden for sincere repentance. Go to the priest, your spiritual father, with penitence and tears, reveal your evil deeds and do not commit them again, because sincere repentance is that which afterwards scorns previous sins. When the priest sees that your intention is such, then he can [through Divine Grace] purify and draw you nearer to God and make you communicants in the Body and Blood of Christ, since bishops and priests are mediators between God and men. In so far as they, too, are weak, they make sacrifices for themselves and for men's sins. That is why children, try to be merciful and tolerant, just as the great Apostle James, the brother of the Lord, teaches us: *For he shall have judgement without mercy, that hath shewed no mercy* (Jas. 2. 13).

Hurry to divine services in church, children, anticipating each other, just as John the Divine anticipated Peter when, both together, they hurried to the sepulchre of the Lord... Just as a house cannot be warmed by smoke alone, without fire, so too is prayer at home without church prayer. For the church is called the earthly Heaven in as much as the Lamb, the Son of God is offered up in it for the remission of the sins of the whole world, the faithful men who fear the Word of God; in it is preached the Gospel of the Kingdom of Heaven and the Acts of the Holy Apostles, the Epistles General, and the 14 Epistles of our illustrious



ST. AMVROSIY OF THE OPTINA HERMITAGE



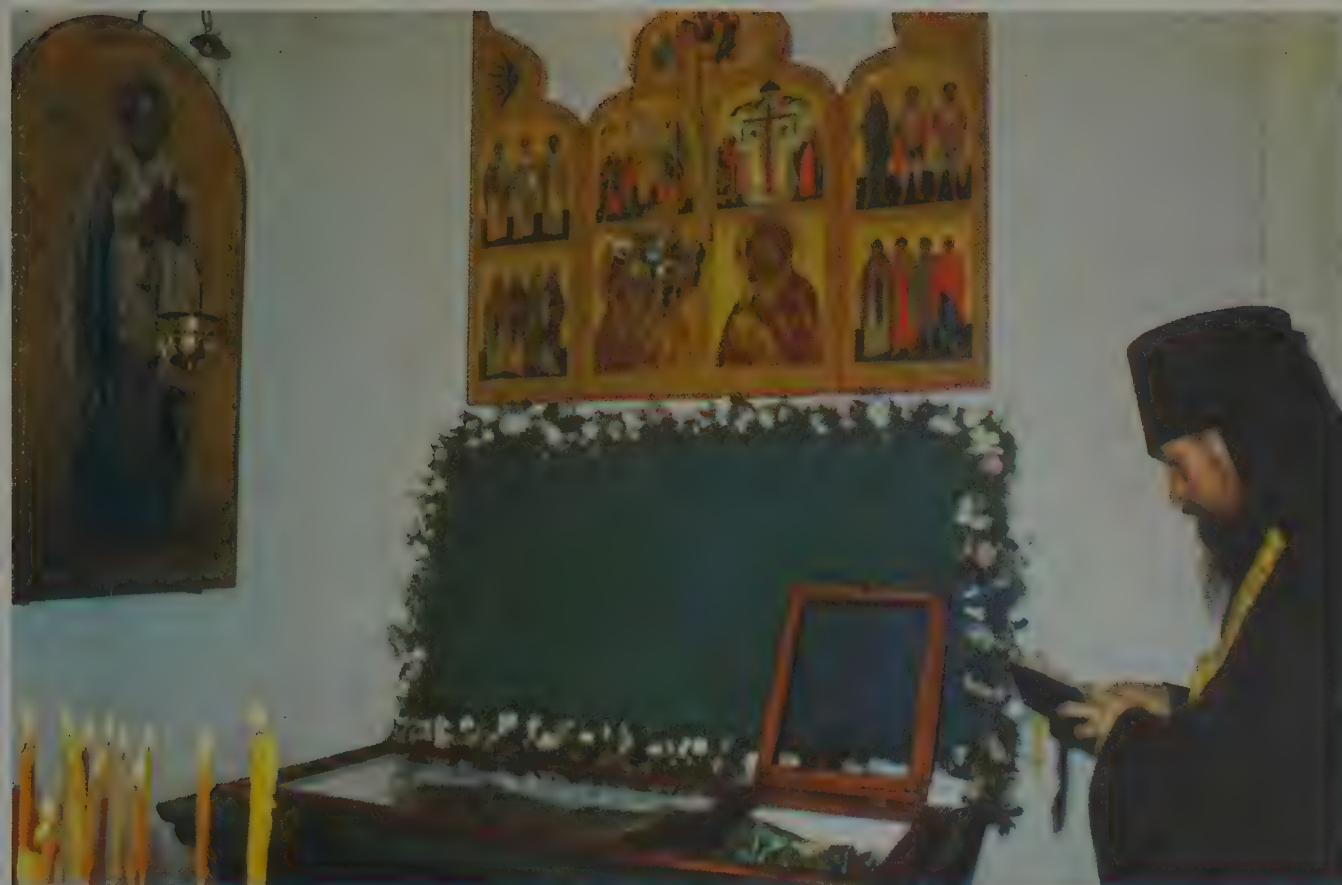
During the moleben before the Kaluga Icon of the Mother of God and St. Amvrosiy's relics of the Optina Hermitage, October 23, 1988



Father Superior of the Optina Hermitage of the Presentation of the Blessed Virgin in the Temple during divine service (In the foreground)

Divine service in the monastery square lasted for some two hours





Prayers are being offered up continuously at the reliquary of St. Amvrosiy of Optina

"Let every thing that has breath praise the Lord"



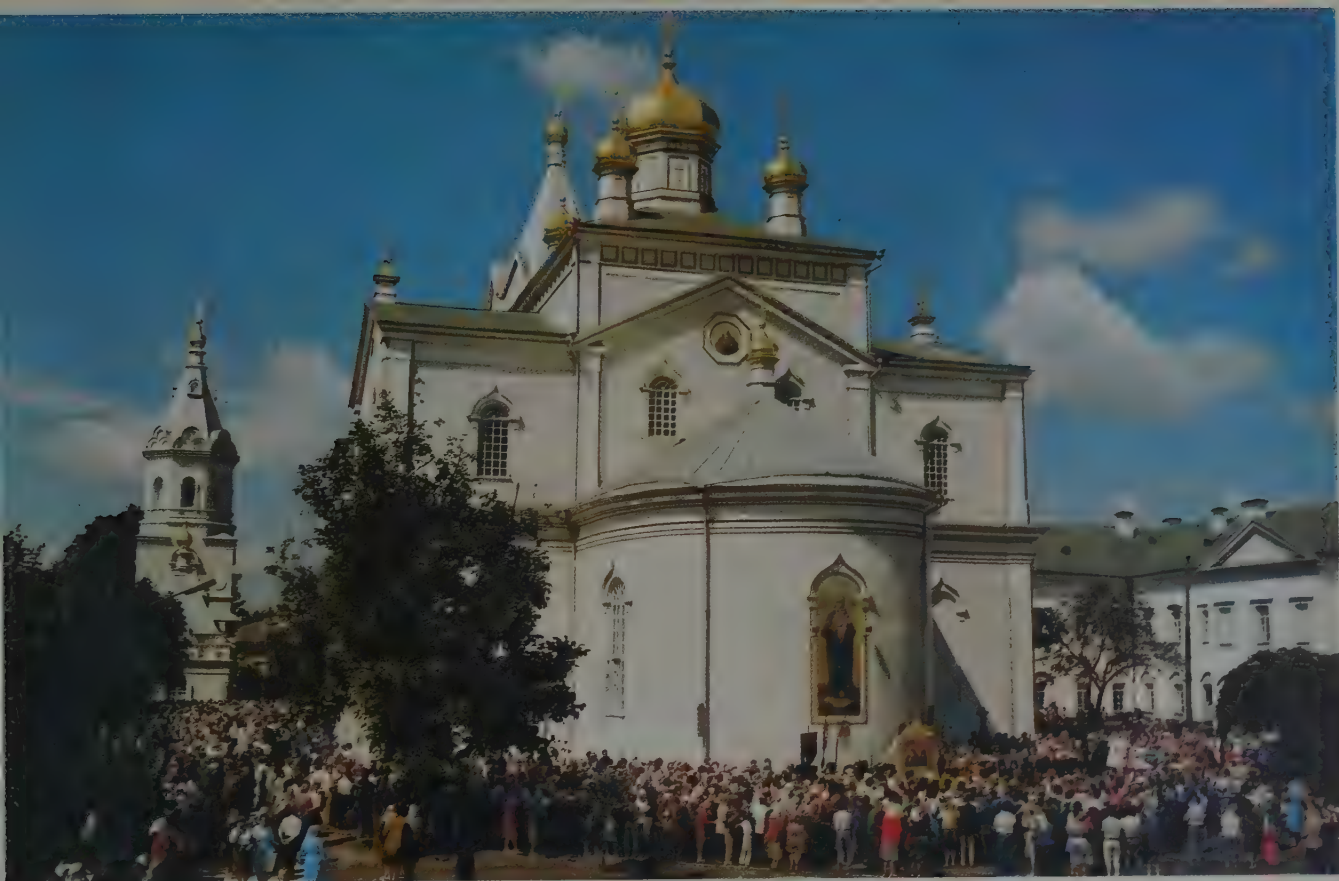
Archbishop Maksim ordaining Monk Feodosiy reader; soon he will be ordained hierodeacon



The cross erected to mark the Millennium of the Baptism of Russ
at the Korets Convent of the Holy Trinity



Festal procesion at the Korets Convent during the jubilee festivities



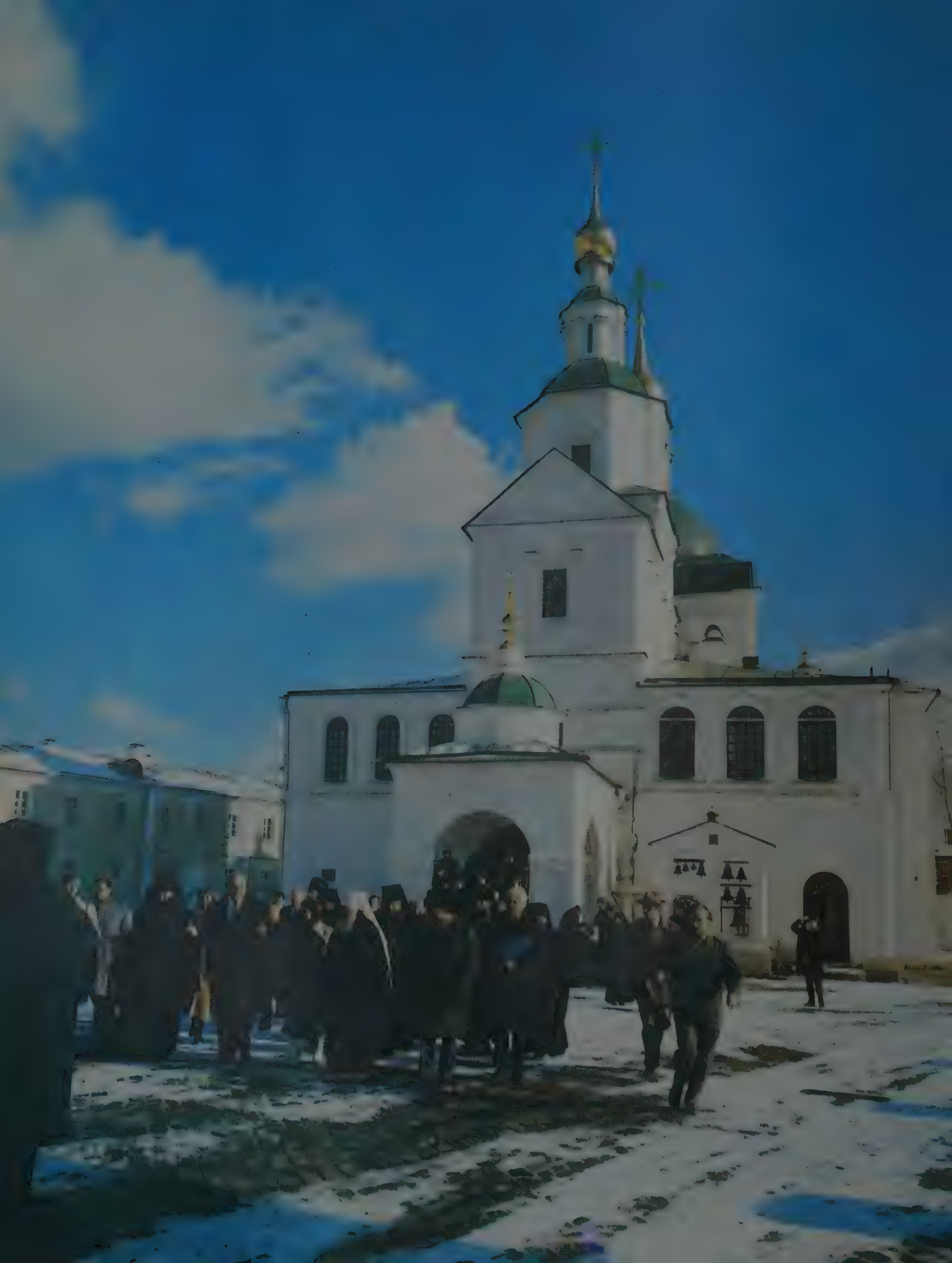
At the Korets Convent on the days of the jubilee



Hegumenia Natalia, mother superior of the convent, and the sisters

Archbishop Agafangel of Vinnitsa and Bratslav, participant in the celebration of the Millennium of the Baptism of Russ, at the Korets Convent





Helmut Kohl, Federal Cancellor of the FRG, visiting the Moscow Monastery of St. Daniel, October 26, 1988

Touring the cloister accompanied by Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archimandrite Tikhon, father superior of the monastery; making an entry in the Distinguished Visitors' Book





The Holy Trinity Church in the village of Pavlino near Moscow
(see article in this issue)

teacher Apostle Paul are read, in it the Fathers of the Seven Ecumenical Councils are glorified and the Throne of God's glory is invisibly overshadowed by the Cherubs; sacerdotal hands receive the Divine Body and Blood and give them to the faithful for the purification and salvation of their souls and bodies. Surely, you would not exchange this awesome, fearful and glorious miracle like of the Church of God for your home prayers and acquire benefit for yourselves? Therefore, children, having considered the above, endeavour to fill your hearts with fear, understanding it intelligently, and add your home prayers to those of the church. When you come to church, children, be at peace with and love everybody as the Saviour says: *Therefore if thou bringest thy gift to the altar... first be reconciled to thy brother* (Mt. 5. 23-24). Enter the church with reverence in body and soul, in as much as it is not a common house you are entering; because children, if you will do so, the prayers of the church will be accepted on your behalf by God. Enter the church with awe and reverence, with fear of God, and having received forgiveness of your sins, go out with joy.

When you stand in church think of your sins. Leave outside the church all your affairs and empty thoughts, as the Holy Fathers Basil the Great, John Chrysostom and Gregory Dialogos teach us, who, through the revelation of the Holy Spirit, have expounded the Divine Service: "Let us stand in the fear of God, love one another with a sincere love and not with lips and tongue alone. And let us put aside all worldly cares. For now the heavenly hosts are serving invisibly with us. "Have a care, children, not to anger God with talk in church; and from now on may such audacity as talking and unseemly behaviour in church leave you. May the soil of your hearts be good to receive the words of the priest's exhortation, in as

much as as children, having received this talent from God, I have to distribute it among you, kind merchants, and not hide it in the ground. Make this spiritual purchase profitable so that I too may say boldly with the Apostle Paul on the Day of the Last Judgement regarding those I have taught: "You are my glory, my joy, and my crown before God" (cf. 1 Thess. 2. 19). In order that God may vouchsafe me, a sinner, at His Second Coming, together with all my children, to say: "*O Lord, Behold I and the children... given me*" (Heb. 2. 13). And now endeavour for God's sake to please God with good deeds, in order to save your souls, to soothe God's wrath, and draw nearer to God.

Let the sign of Christ be in our souls, for, as St. Gregory of Nazianzus writes: "The sheep that are marked are inconvenient to steal". The sign on the sheep of God's reasonable flock consists in the fact that they were communicants in the Body and Blood of Christ. You, children, the sheep of the reasonable flock, do not miss one fast without this sign, but be communicants in the Body and Blood of Christ. Thus, children, I write briefly to you for the sake of your salvation; but you, by your intelligence, multiply in your hearts the spiritual fruit... *and the years of thy life shall be increased* (Prov. 9. 11). That is why, children, if you will accept and keep in your hearts what I have written to you and fulfil not in word alone, but in deed as well, then you shall be participants in the Kingdom of Heaven, the Heavenly Jerusalem, which may God vouchsafe us at His Second Coming with all who have pleased Him throughout the ages, in order to glorify the Trinity, the Father and the Son and the holy Spirit now and for ever more. Amen.

(Printed from the edition: M. Potorzshinsky. *History of Russian Church Preaching*. Kiev 1891, pp. 105—109. Supplement to Patristic Works. 1847, Vol. V, p. 30)

On the Sunday of the Publican and the Pharisee

In the Name of the Father, and of the Son, and of the Holy Spirit

And so, brothers and sisters, we have begun to prepare for the Holy season of Lent. Today, according to the Church's Calendar, is the Sunday of the Publican and the Pharisee. The penitential hymns have been sung: "Open unto me, O Giver of Life, the gates of repentance...". At the Gospel reading we heard the Lord Jesus Christ's parable about the righteous Pharisee and the sinful publican.

Let us recall the content of this parable (Lk. 18. 10-14). The Lord spoke the parable to the people around Him among whom were enemies, friends, and disciples, and those who censured Him. Two men came to church to pray to God. The Pharisee standing in front, addressed God with a prayer of

thanksgiving saying: "O God, I praise Thee that I am not like others or this publican. I observe all the church regulations and give alms in due measure." Whereas the publican, taking his place at the back, feared to raise his eyes to Heaven, but beat his breast saying: *God be merciful to me, a sinner*. And He concluded the parable by pointing out that the latter left the church more justified than the former.

The sinful publican received justification, whereas the Pharisee, if not condemnation, at least less of God's blessing. Why? A Pharisee is a righteous man. It is only now, after many centuries that the word "Pharisee" is connected in our minds with hypocrisy and stubbornness, rigidity and hostility. The word "publican" is rather neutral, we often do not stop to consider its meaning, but in the days of Christ,

the Pharisee was a righteous man, in the eyes of the public, and a publican a sinner and an enemy, who taxed the people legally and illegally; the publicans often abused their position, dooming families to poverty, and were hated by the people.

Is it possible that righteousness, even though proud righteousness, is of less value than the prayer of a sinner? The Pharisee observed the ecclesiastical laws and gave alms to the poor, whereas the publican did much to grieve the people. But let us turn to the meaning of the word "repentance".

In all the ancient languages — Greek, in which the Gospel was written, Church Slavonic, and in modern Russian — it has one meaning: repentance signifies change. To repent means to condemn with sorrow one's state and to change it. And this is on what the Lord Jesus Christ based his parable. The Pharisee came into the temple from the street and remained what he was: with all his pride, false righteousness, and self-confidence. Not thinking of where he was and for what he had come, he remained unchanged. Whereas the publican, who had perhaps just caused harm to someone by taking too much, stepped across the threshold of the temple, and felt in himself a change, a transformation. Whereas he formerly looked upon men with malice and irritation, there, in the temple he could not lift his eyes from earth to Heaven, and whereas but lately he had been relentless, now he could only say: *God be merciful to me, a sinner.*"

He no longer demanded but asked humbly, because he felt that he had entered into another sphere, another medium, another world, and that he must not remain what he was outside the threshold of the temple.

This, brothers and sisters, is an example of how we should repent and change our lives. We all know how much difficulty there is in the character and life of every person. We often justify ourselves for doing something or other by blaming circumstances, frequently we cannot or do not want to overcome our habits, our, so we say, nature. Some even say with pride: "That's the way I am, there's nothing I can do about it". And we carry this load of unrepentance to church and there, while asking God for help, for forgiveness, we give no thought to what we ought to do with the heavy load we were carrying on our shoulders when we stepped over the threshold of the church.

I shall give you as an example St. Mary of Egypt, a righteous woman to whom the lenten penitential service is dedicated, whose feat has amazed us for many centuries. She, a sinner living a care-free life, attempted to enter the church with pilgrims who had come to venerate the wood of the Life-Giving Cross of the Lord. She thought to enter together with them straight from the street into the House of God. However, they entered, but she was stopped on the threshold by an invisible power. And gradually, with every unsuccessful attempt to cross the church threshold, she became conscious of the

fact that the heavy load of sins, voluntary and involuntary, that she had committed was preventing her from passing through the doors of the church. It was then that she raised her eyes to the Mother of God depicted over the entrance and cried: "Surely Thou wilt help me and wilt pray to Thy Son Who, for the sake of such sinners as I, came into the world and gave Himself up to torture and death?" And immediately, through the prayer of the Mother of God, she entered the church, having thrown off, with one soulful sigh, the sinful load.

What did the good Thief do on his cross? He did not have time for fasting, praying or repentance. He was dying on the cross, but he found strength to stop the blasphemy of another thief like himself, suffering crucifixion: "Is it possible that thou fearest not God? We have received our dues, but He is righteous, what is He suffering for?" and, turning to Christ, added: "Remember me, O Lord, in Thy Kingdom" (cf. Lk. 23. 40-42).

Finally, in the consoling Easter catechumenal sermon by John Chrysostom, we hear such daring addresses to all present in the church: "Both ye who have fasted and ye who have disregarded the fast... enjoy ye all the feast of faith", because the Host, the Master, at the table, "showeth mercy upon the last and careth for the first", He rewards the one and gives a gift to the other. "He both accepteth the deed and welcometh the intention."

The same thought runs through the parable of the Lord Jesus Christ about the labourers in the vineyard. Those who had worked the whole day received the same pay as those who had started last. A man who has righteously laboured and overcome his sins receives in reward the Kingdom of Heaven. And one who turns to God only with a sigh receives an equal measure of God's good will. Why? Because this sigh testifies to a complete, decisive, inflexible and irreversible change of the soul. St. Mary of Egypt, a woman of thirty, stepped into the church and left it completely renewed, never returning to sin again. For 47 long years she lived in the desert, struggling with herself, shedding repentant tears, in order to overcome her sinful nature, without support or roof over her head. The thief who confessed the Lord on the cross, by his repentance and appeal to a crucified thief like himself, witnessed his own spiritual renewal and died without abuse or curses, accepting as his due the punishment for the crime he had committed. Like him are those to whom the Lord gives joy on the bright Easter Night — undeservedly, according to our human evaluation, only for good intention, in the words of John Chrysostom: "Thanking may he rejoice".

Such are the steps and models of the spiritual way of life. One can labour and receive nothing, do almost no work and receive lavish reward from God. Recompense and not payment, recompense and not reward, for recompense is what the Lord meant when He said in the words of John the Divine

in his Gospel: *He came unto his own, and his own received him not.* And to those who received Him, He gave *power to become the sons of God* (Jn. 1. 11-12). Now this possibility of becoming *the sons of God*, of entering into the Kingdom of God and of receiving the plenitude of grace, of living in the ineffable joy of spiritual life, is given only to those who find in themselves the strength to accomplish inner change and, having confessed their sins, to begin a new life. Lent is given to us for this purpose and the Church prepares us for it with lengthy services.

I ask you, brothers and sisters, to turn your inner gaze to the state in which you enter church. If we carry across the threshold of the church irritation, pride, jealousy, condemnation, self-love or consciousness of superiority over others then, even if we observe ecclesiastical rules, fast and pray finding pleasure in this, we shall not receive the munificence and blessing of God. What we carry in from the street we should leave outside the threshold of the church and enter penitently, with a desire to change, asking God to give us strength to clean-

se our souls; asking Him either in the words of the publican: *God be merciful to me a sinner*, or thanking Him for His munificence which He grants us through His ineffable mercy. And let the first step towards Lent made by us today be memorable for us in order that here, within the church, we may be together with those righteous people who humbly realized the necessity of repenting before God, renewing themselves, and beginning a new life.

There are wonderful words in the services of Lent. We shall hear them often when the lenten services begin: "Standing in the temple of Thy glory we think ourselves in Heaven", that is, we feel as though we are being lifted up to Heaven. Therefore, every time you step across the threshold of the church make the Sign of the Cross for protection, and remember that sinful thoughts must be left for ever outside the doors of the church in order to enter with a pure soul, ready to receive the mercy of God. Amen.

Metropolitan PITIRIM
of Volokolamsk and Yuriev

Spiritual and Parliamentary Leaders: Dialogue for the Sake of the Future

A meeting of the Steering Committee of the Global Forum of Spiritual and Parliamentary Leaders on Human Survival was held in the conference hall of the Publishing Department of the Moscow Patriarchate on October 17-18, 1988, in Moscow. During those two days the participants in the meeting — parliamentarians and religious workers from Bulgaria, India, Japan, Pakistan, the USA, the USSR and a number of other countries — discussed a programme of joint actions aimed at the affirmation of the principles of peaceful coexistence and cooperation among people of different states, faiths and political convictions. The Soviet side was represented by Academician E. Velikhov, Deputy to the USSR Supreme Soviet and Vice-President of the USSR Academy of Sciences, and Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate.

On October 17, at the meeting with A. Voss, Chairman of the Soviet of Nationalities of the USSR Supreme Soviet, the parliamentary and spiritual leaders acquainted themselves with the problems of the perestroika under way in the USSR and with the new positive approaches of the Soviet government to a realization of the role played by the Church in the struggle for peace and for the establishment of the principles of morality and openness in relations among peoples and states.

The decision of the participants of the meeting to organize in January 1990 in Moscow a representative international conference on problems of human survival, which is to be attended by over 300 members of parliaments, religious leaders, scientists, cultural figures and members of the mass media from many countries was announced at a press conference held on the evening of October 18. Like the recent meeting of the Steering Committee, the conference is to be held at the invitation of the USSR Supreme Soviet, the USSR Academy of Sciences, and the Russian Orthodox Church.

The Global Forum of Spiritual and Parliamentary Leaders on Human Survival chronicles its history from 1985, when legislators and religious figures first gathered in the village of Tarrytown House, near New York City, and decided to pool efforts in joint service to the cause of peace. In April 1988 the Global Forum held in Oxford, Great Britain, its first world conference, which was attended by some 200 parliamentarians and religious leaders from all over the world. Also in attendance

at this forum were representatives of the Russian Orthodox Church — Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, and G. Derevyanchenko, Associate Head of the Department of External Church Relations of the Moscow Patriarchate.

One of the central tasks of the Global Forum is to instil in people respect for one another's religious, ethical and political convictions and for the cultural traditions of different nations. In the opinion of the forum members, this should lead to the creation of a global system of human values which will enable people to understand one another better and avoid enmity and prejudice. It is not fortuitous that the Global Forum unites precisely members of parliaments and religious workers of different countries, as contacts between legislators and spiritual leaders open up broad vistas for establishing harmony between the political and moral values of humanity and for creating a system of relations between religious communities and secular circles in different parts of the world, a system balanced on the basis of the principles of humaneness and justice.

How do the members of the Global Forum view the participation of Churches and religious associations in public affairs?

Mr. Peter Petersen, the West German Bundestag deputy, told a correspondent of *The Journal of the Moscow Patriarchate* the following:

"From our experience as Germans we have come to the conclusion that politics will not be able to serve peace and to serve the people without the inspiration the Church is giving it. The Church should not, in my mind, tell the politicians what to do and what not to do, even though she has the Holy Spirit, without Whom this world would end."

In an interview granted to our correspondent Academician E. Velikhov, a deputy to the USSR Supreme Soviet and the chairman of the Directors' Council of the Foundation for the Survival and Development of Humanity, gave the following assessment of the Church's involvement in the life of Soviet society, specifically, her peacemaking activity: "The Church has always rendered extensive support to all undertakings associated with peace, disarmament and unification of peace supporters. It is not important who we are: I, for example, am a non-believer; there are believers, and there are people of different religions.... Our Global Forum is very

revealing in the sense that here many ideologies take a back seat to a realization of our responsibility for the future of mankind, and this is a sign of the new global thinking. All our spiritual resources should now be pooled to create a new thinking, a new culture."

E. Velikhov kindly answered several more questions.

Corr.: The Church has been involved in the peace movement for decades now. Today the Church is again taking part in philanthropic undertakings and in cultural and public affairs in the country. In what other areas do you feel the Church's participation in the life of Soviet society can develop?

Our society is keenly interested in Russian history, in our past, and not only in monuments like churches and monasteries but in musical and literary ones as well. Many architectural monuments are in a baleful state, and what the Church is now doing

in terms of restoring them, what she, specifically, the Publishing Department of the Moscow Patriarchate, is doing to restore the musical and literary monuments is a great national cultural endeavour, it is something our entire people needs.

Corr.: To what extent do you believe the age-old experience of the moral teaching of the Church can be useful to modern society?

We need a new, global understanding of morality. And the positive experience which the Church has should be used to create a new global culture, a new global ethic which would combine the different outlooks of people. If humanity is to survive, it is imperative to utilize the experience of science, the ethical lessons of history, and the fruit of various world views.

V. CHAPLIN

European Regional Conference of the World Federation of United Nations Associations Held in Greece

The 11th European regional conference of the World Federation of United Nations Associations (WFUNA) was held in Athens from October 10 to 13, 1988, under the slogan "Europe's contribution to the implementation of the UN's goals and tasks in the 1990s". In attendance at the conference were 23 European WFUNA delegations, and also observers from Afghanistan, Australia, Burkina Faso, China, Egypt, Israel, Nigeria, the Philippines, Singapore and Sri Lanka.

Taking part in the conference proceedings were representatives of international and national non-governmental organizations, as well as a delegation of the association for collaboration with the UNO in the USSR, which included representatives of the Russian Orthodox Church: Metropolitan Sergiy of Odessa and Kherson and Archpriest Viktor Petlyuchenko, a teacher at the Odessa Theological Seminary.

The conference was held on the campus of Pandios University in Athens. All the delegations presented papers. At one sitting a report was delivered by Metropolitan Sergiy, who noted that peacemaking is an inalienable quality

of the Russian Orthodox Church, that it is endemic to us, believers, as the fulfilment of one of the main commandments of the very Founder of the Church, our Lord Jesus Christ (Mt. 5. 9).

A policy-making report was made by Dr. Maurice Strong, President of the World Federation of United Nations Associations, who stated that Europe was experiencing a "Renaissance of its development", and pointed out that the Soviet proposals in the UN are of enormous importance. Even those who don't agree with USSR's views on security must admit the importance of these initiatives, the WFUNA president said. Maurice Strong went on to appeal to all associations of WFUNA to work energetically to see that all countries and governments promote the UN's activity morally and materially. "We must build peace, supporting the UN," Dr. Strong stated.

The topic "Our common future is on the global agenda" was discussed in detail at the conference. The delegates voiced their concern over such issues as European security, the ecological state of the world, and economic hardships.

Metropolitan Sergiy again addressed the conference at its concluding sitting. He made particular mention of the fact that Christians want to celebrate the bimillennium of the Incarnation without fear of an atomic catastrophe, which threatens to destroy life on Earth. "Representing the Russian Orthodox Church here," Metropolitan Sergiy said, "I hereby state that you have our moral support and we want to cooperate with non-governmental organizations which work in concert with the UN in resolving European and world problems for the sake of peace, cooperation and friendship among peoples. May God bless your good deeds!"

According to the statement of the WFUNA leadership, the participation of the representatives of the Russian Orthodox Church contributed to the success of the 11th regional conference, to the establishment of an atmosphere of trust, and to understanding among the WFUNA delegations from European countries.

Still another important step was made to impress upon all nations the idea that Europe is our common home and that the

Earth is our common mother which we must all protect from various baleful troubles and create peace among peoples for the benefit of humanity.

* * *

Aside from taking part in the conference proceedings, the members of the Church delegation had a wide-ranging business and cultural programme.

On October 12 Metropolitan Sergiy met with the troupe of Moscow's Taganka Theatre, which was beginning its tour of Greece, and attended a production of Chekhov's play "The Three Sisters".

After the production there was a meeting between Metropolitan Sergiy and A. Slyusar, the Ambassador of the USSR to the Republic of Greece.

On October 13 Bishop Chrysostomos of Dodona gave a reception at the Hilton Hotel in honour of Metropolitan Sergiy, which was attended by the father superior of the Monastery of the Apostle and Evangelist St. John the Divine and the Patriarchal Exarch to the Island of Patmos, Archimandrite Isidoros (Constantinople Patriarchate), who presented the Order of the Apostle St. John the Divine to His Eminence.

Later that day the Primate of

the Church of Hellas, His Beatitude Archbishop Seraphim of Athens and All Hellas, received Metropolitan Sergiy at his residence. After conveying greetings from His Holiness Patriarch Pimen of Moscow and All Russia to the Primate of the Church of Hellas, Metropolitan Sergiy talked about the Russian Orthodox Church today in the changing conditions in the Soviet Union, and called attention to bilateral Church relations and the traditional bonds of friendship between our two Churches and our two peoples. Archbishop Seraphim expressed satisfaction with the meeting with the representative of the great Russian Church and wished the Soviet people much success in the endeavour of transforming and renewing the life of society.

On October 14 the Church delegation visited the Dormition Monastery in Penteli, where it was met by the dean, Bishop Chrysostomos of Dodona, and the brethren.

On October 15, Metropolitan Sergiy made a trip to the city of Patras, where he had a meeting with Metropolitan Nikodemos of Patras and Metropolitan Theoklitos of Aetolia and Acarnania.

Vladyka Sergiy visited the majestic Cathedral of the Apostle St. Andrew the First-Called and venerated at the cathedral's main

shrine—the head of St. Andrew and his cross.

During the reception, which was attended by hierarchs and clerics of the Russian and Greek Orthodox Churches, Metropolitan Nikodemos and Sergiy exchanged greetings. Metropolitan Nikodemos presented Metropolitan Sergiy a commemorative medal devoted to St. Andrew the First-Called.

On October 16, Metropolitan Sergiy, assisted by Bishop Chrysostomos of Dodona and Bishop Chrysostomos of Nicopolis (Alexandrian Patriarchate) celebrated Divine Liturgy in the Athens Church of St. Parasceve the Martyr. Among the honoured guests in attendance at the divine service were A. Slyusar, the Ambassador of the USSR to Greece, and his spouse, embassy staff members, and members of the delegation of the association of WFUNA in the USSR.

After the divine service the honoured guests proceeded to the Penteli Monastery, where they toured its sights.

Later that day Bishop Chrysostomos gave a reception at his monastery residence in honour of Metropolitan Sergiy, A. Slyusar, and the other honoured guests, which was held in an atmosphere of goodwill and friendship.

Archpriest VIKTOR PETLYUCHENKO

For the 30th Anniversary of the Christian Peace Conference

The 30th anniversary of the founding of the Christian Peace Conference—an international movement of Christians for peace—was celebrated last year. Jubilee events were held in Prague, the CPC centre, from October 23 to 25, 1988. Prominent religious workers from many Churches of the world took part in them. The delegation of the Russian Orthodox Church at them was headed by the Chairman of the Continuation Committee of the CPC, Metropo-

litan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Below is an interview which he granted to *Golos Rodiny* newspaper correspondent Yu. Ershov.

Corr.: Could you please trace briefly the history of the emergence of the Christian Peace Conference?

Our organization was founded by Czechoslovak and West German theologians—Profs. Josef Hromádka, Hans Iwand and Bohuslav

Pospíšil. It was they who advanced in 1958 the initiative to consolidate the peacemaking efforts of European Christians. Those were troubled times. The cold war could very easily have developed into an armed conflict, one involving nuclear as well as conventional weapons. It was this threat that spurred Christians to create a single anti-war front, unite previously disunited peace efforts, and explore together ways and means of preventing the threat

of war, nuclear war first and foremost.

The idea in effect immediately won support among the Churches of the European socialist countries, which were joined by the West European Churches. The movement which thus emerged quickly gained momentum. As early as the 1960s it embraced the entire world. Christian Churches, organizations and religious figures from almost 100 countries take part in it today. Continental Christian Peace Conferences have been created which are incorporated in the worldwide CPC; the latter enjoys consultative status in the UN as a non-governmental organization.

Corr.: What goals did the movement set itself, and have they changed with the passage of time?

Our goals are laid down in the Charter as the struggle for world peace and the development of just relations among all nations. According to our Christian convictions and belief, peace on Earth can triumph only if there is justice. The poverty, illiteracy, disease and social inequality existing in many countries are hardly conducive to peace on the planet.

The preservation of life on Earth is still our foremost task, of course. Today it is still imperiled by nuclear weapons, the use of which will destroy humanity and all of God's creation. This is why the CPC has made the struggle for nuclear disarmament the centrepiece of its work.

Corr.: In the Prague Appeal to Christians Throughout the World adopted at the 6th All-Christian Peace Assembly in 1985, the CPC advanced, among others, the demand that the number of intermediate-range missiles be reduced. Today these missiles, as well as shorter-range missiles, are being scrapped entirely under the Soviet-

American INF Treaty. How have the members of your movement received this accord?

This treaty has inspired among Christians the hope that nuclear weapons can be destroyed. Therefore, we must work towards this goal. Even though a rather small percentage of them is being eliminated, this very fact is nonetheless an encouragement to all people of good will.

In order to further the development of the nuclear-disarmament process we are trying to make our contribution to tearing down the barriers of distrust between East and West and to promote a broadening of economic and cultural ties between states with differing social systems.

Corr.: The United Nations declared 1986 International Year of Peace. What kind of year was it for the Christian Peace Conference?

It was a very eventful one. Suffice it to recall that we carried out a host of peace measures on four continents—Europe, Asia, Africa and Latin America. We turned over a large volume containing a report of our peace-making activity in 1986 to the UN which awarded the CPC an honorary citation for its energetic participation in the peace movement.

Corr.: So the conclusion can be drawn that the CPC in its peace-making efforts cooperates with other religious and secular anti-war organizations and movements?

Yes, we work in concert with various religious and secular organizations in the fight for peace. The World Council of Churches, the Conference of European Churches and the World Peace Council are examples.

Furthermore, we maintain good relations and cooperate with

non-Christian religious organizations—Buddhist, Muslim, etc. The struggle for peace and for the preservation of the sacred gift of life is a universal endeavour.

Corr.: The next, 7th, CPC Congress is scheduled for the early 1990s. Do you hope to state at it considerable progress in nuclear disarmament, which your movement champions in the aforementioned Prague Appeal?

The successes scored in nuclear disarmament cannot be reduced to the peace efforts of religious organizations alone, of course. This is to the credit of the world public at large. Of great, if not decisive, significance was the improvement of Soviet-American relations and the realistic stand taken by the leaders of West European countries. I think that if relations between the USSR and the USA continue to develop the way they are developing today, we will have good reason to count on a major breakthrough in nuclear disarmament.

Corr.: What is the role of the Russian Orthodox Church in the efforts to improve Soviet-American relations?

The celebration of the Millennium of the Baptism of Russia certainly went far in furthering the development of relations between the Churches of the two countries. The festivities were attended by pilgrim groups from the United States. They were impressed most of all by the process under way in our country of perestroika, democratization and glasnost which, naturally, is having a favourable effect on the Church, too. Our contacts with clergymen and ordinary faithful from the USA foster trust between our two nations. This is very important, and we intend to continue our work in this area.

The Millennium of the Baptism of Russ Celebrations in the Polish Orthodox Church

Close ties exist between the Russian and the Polish Orthodox Churches, a fact which was manifest once again in the period which preceded the great jubilee of the Russian Orthodox Church.

Festive events devoted to the Millennium of the Baptism of Russ were held in Poland from May 13 to 18, 1988. The first of them took place within the framework of the nationwide pilgrimage of Orthodox youth to Mt. Grabarka, the site of the Orthodox Convent of Sts. Martha and Mary, which was built in post-war years. On Friday, May 13, Vespers were conducted in the convent church, at which Fr. Leon Tofiluk, who is responsible for work among the Orthodox youth, officiated. By that time over 1,000 young people had arrived at Grabarka and had been accommodated at a campsite near the convent.

Late in the evening, in the light of hundreds of candles, the young pilgrims erected a large wooden cross near the monastery church, which has become a tradition ever since 1980, when youth pilgrimages to Grabarka were first organized.

The next day Divine Liturgy was celebrated by Bishop Ieremia of Wroclaw and Szczecin, assisted by local clerics and by guests in holy orders. Some 2,000 new pilgrims had arrived at Grabarka by then. At the end of the Liturgy there was a meeting of all the participants in the pilgrimage. The assembly was greeted by Orthodox guests from Great Britain, France and Greece, and also by the small delegation of Reformed Christians from Switzerland. From the Russian Orthodox Church, the participants in

the meeting were felicitated by Archimandrite Avgustin, a docent at the LTA. Then Bishop Ieremia delivered a report about the importance of the Russian Orthodox Church for the entire Christendom. The participants in the meeting heard a report on the topic "The Significance of the Baptism of Russ for the Development of Russian Culture" by A. Rogov from the Institute of Slavonic and Balkan Studies of the USSR Academy of Sciences.

Work was also done by thematic groups on the following issues:

- the influence of the Baptism of Russ on the development of science, language and iconography;

- the development of culture after the Baptism of Russ;

- the contribution of Russian theology to Orthodoxy;

- the importance of the Baptism of Russ for the Slavs;

- the role and significance of the Kiev-Pechery Lavra in the history of the Russian Orthodox Church;

- the religious life of young Christians.

Furthermore, youth choirs from different dioceses gave performances of hymns during the days of the meeting.

On the evening of May 14 Archbishop Kirill of Smolensk and Vyazma, accompanied by Archbishop Savva of Bialystok and Gdansk, arrived at Grabarka. After a supper given in honour of the guests by the mother superior of the cloister, Hegumenia Ludmila, Archbishop Kirill conducted a Lity in the convent cemetery at the graves of Hegumenia Varvara and Archbishop Aleksiy

of Wroclaw and Szczecin of blessed memory.

On Sunday May 15 Divine Liturgy was celebrated by Archbishop Kirill and Bishop Ieremia, this concluding the festivities at Grabarka devoted to the Millennium of the Baptism of Russ.

Before the conference got under way the guests were able to acquaint themselves with a number of parishes of the Bialystok Diocese and with the construction work apace on new churches, the most impressive of which is situated in the village of Gainowka and can accommodate 5,000 people.

During the days that followed a conference on Church history devoted to the jubilee was held in Bialystok. On May 17, in the Bialystok Cathedral of St. Nicholas, the rector, Protopresbyter Serafim Zeleznakowicz, conducted a moleben, which was attended by the conferees. Afterwards the opening of the conference took place in the plenary-session hall of one of the city's public buildings. One of its organisers, Eugeniusz Czykwin, chairman of the provincial department of the Christian Public Association and deputy to the Polish Sejm, delivered a brief opening speech to the assembly.

Afterwards Archbishop Savva of Bialystok and Gdansk read the opening report, in which he delved into the providential significance of the Baptism of Russ for the destinies of the Slavic peoples. After this the floor was given to Prof. Aleksander Grigorowicz from Adam Mickiewicz University in Poznan, who analyzed the influence of the early Russian tradition on Orthodox church architecture in Poland. Archbishop Kirill of Smolensk and Vyazma

made a report on the topic "The Russian Orthodox Church—Russian Culture—the New Thinking". He traced the role the Russian Orthodox Church has played in the formation of the moral ideal of Russian society. The rapporteur keynoted the creativity of 19th-century Russian writers who were under the influence of Christian ideas and through their works exerted an impact on the social consciousness of their contemporaries and descendants. Even though the literary creativity of the leading modern Soviet writers is not formally linked with Christianity, it nonetheless embodies the moral ideals which are simultaneously Christian ideals.

A. Rogov made a survey on the theme "The Culture of Early Russia and its Contribution to the Cultural Life of the Slavic Peoples". In it he spoke about the influence which the Russian Orthodox Church exerted on the development of spiritual life in Bulgaria, Poland and the Czech Lands. One of the representatives of the Roman Catholic Church at the conference, Dr. Henryk Ruczyński, a docent at the Białystok branch of Warsaw University, delivered a report entitled "The Importance of the Works of Sts. Cyril and Methodius for the Christianisation of Russia". In his address the author naturally gave preference to Catholic sources and therefore could not portray a sufficiently objective picture, for which individual points in his report were criticized by the Orthodox Church historians in attendance at the conference. However, the debate was of a purely scholarly nature.

The last report in the proceedings of May 17 was represented by Antoni Mironowicz, a lecturer in history at the Białystok branch of Warsaw University, on the theme "The Organization of the Orthodox Church in Kievan Russia in the 10th-12th Centuries". This was followed by a performance of the choirs of St. Nicholas's Cathedral in Białystok. Before the performance of the children's and youth



Archbishops Kirill of Smolensk and Vyazma (in the centre), and Savva of Białystok and Gdańsk in the presidium of the Białystok conference. Eugeniusz Czykwin, chairman of the Białystok section of the Christian Social Association, speaking

choirs A. Rogov delivered a short report in which he underscored the great significance of Orthodox hymnody for the development of spiritual culture in Kievan Russia and in Russia.

The evening television programming of that day carried an interview with Archbishop Kirill of Smolensk and Vyazma devoted to the celebrations marking the Millennium of the Baptism of Russia. Also broadcast on television was a videotaped recording of a moleben conducted in the cathedral prior to the opening of the conference.

On the morning of May 18 the conference continued its proceedings. Archimandrite Avgustin presented a paper on the theme "The Kiev-Pechery Lavra and Its Role and Significance in the History of the Russian Orthodox Church". M. Gaiduk, the deputy editor-in-chief of the journal *Niva*, which is published in Białystok in

Byelorussian, made a survey on the topic "The Influence of the Kiev-Pechery Lavra on the Founding and Development of Orthodox Monasteries in the Polish Border Area". The rapporteur spoke about the history of monasticism in the lands in the basin of the Bug River and, among other things, about the close ties between the Kiev-Pechery cloister and the famous Suprasl Monastery (15 km north-east of Białystok), which is presently being restored through the efforts of Archbishop Savva of Białystok and Gdańsk.

Dr. E. Iwanec, a lecturer at the university in Łódź and a member of the Białystok Scholarly Historical Society, also spoke about the spiritual heritage of the Kiev-Pechery Monastery. His paper on the topic "The Importance of the Baptism of Kievan Russia for Polish-Russian Religious, Political

and Cultural Relations in the Treatment of the *Kiev-Pechery Patericon*" was a supplement of sorts to the report by A. Rogov and other conferees.

The afternoon sitting concluded in a lecture and a showing of slides on the theme "The Development of Wooden Church Architecture in Kievan Russ", which was delivered by Dr. Bogdan Martynuk (Institute of Psychiatry and Neurology, Warsaw), chairman of the Commission for the Protection of Monuments of Church Art. The author described the process of the development of wooden Christian architecture in Kievan Russ on the basis of an analysis of the extant early wooden churches on the Southwest edge of Russia and in the Eastern part of the Polish lands. The papers were followed by a discussion of the role played by the Brest Union in the history of Christianity in Southwest Russ. The rapporteurs pinpointed a number of negative factors which hampered the development of spiritual life in this area for centuries.

The last sitting was held that afternoon. Archbishop Kirill of Smolensk and Vyazma delivered a report on the present-day state of the Russian Orthodox Church and spoke about the positive factors which have appeared in her life over the past few years. The questions which were put to the rapporteur attested to the enormous interest Orthodox Christians in Poland are taking in the life of the Russian Orthodox Church.

That evening All-Night Vigil was conducted in the cathedral on the eve of the Feast of the Ascension of the Lord. At the conclusion of the service Archbishop Savva gave a reception for the conferees which was held in the archbishop's residence, which also houses the premises of the centre of the regional youth Christian association.

On the morning of May 19 Archbishop Savva and the members of the Russian Orthodox delegation—Archimandrite Av-

gustin, Fr. Viktor Savik and Deacon Vladimir Mochulsky (clerics of the Smolensk Diocese), led by Archbishop Kirill, left for the city of Olsztyn, where Divine Liturgy was celebrated in the Orthodox Church of the Protecting Veil of the Theotokos. Olsztyn is a twin city of Kaliningrad. The first steps in establishing direct ties between the parishes of the two cities have been taken: the rector of the Orthodox Church in Kaliningrad has already visited the Orthodox community of Olsztyn, and the rector of the Church of the Protecting Veil in Olsztyn is to make a return visit to the Orthodox faithful of Kaliningrad.

The Russian Orthodox delegation was received by officials of Olsztyn Province: Henryk Baranowski, the vice-governor of the province, Mayor Marek Ruzyski, and Stanislaw Szetkowski, the Director for Religions of Olsztyn Province. During the talk both sides underscored the necessity of developing religious ties between the twin cities; this idea was also noted by the local press in its coverage of the meeting.

Before their departure for home the members of the Russian Orthodox delegation attended divine services and events concluding the celebrations in Poland of the Millennium of the Baptism of Russ. On May 21 Archbishop Kirill celebrated Divine Liturgy in the church of the Suprasl Monastery, and on May 22, in the cathedral in Białystok. In Warsaw he had a meeting with His Beatitude Metropolitan Vasilii of Warsaw and All Poland.

Archimandrite Avgustin was a guest of the Orthodox community of Krakow, where he assisted Archpriest Witali Maksimowicz, the rector, at divine service. In the parochial hall there was a meeting with parishioners which was also attended by representatives of the Roman Catholic Church and of Old Catholic, Methodist and Baptist communities. The participants in the meeting listened with interest to the report on the jubilee festivities held on Grabarka

and in Białystok and also about the celebrations in honour of the Millennium of the Baptism of Russ in the USSR.

The Church history conference held in Białystok enriched its participants with the experience of joint scholarly work and prayerful communion. The participants in the meeting learned many new things about the life of the Russian Orthodox Church, and the guests from the Soviet Union were able to acquaint themselves with the everyday life of the Orthodox Christians in Poland. It should be noted that somewhat earlier such conferences were held in other dioceses of the Polish Orthodox Church as well. The youth pilgrimage to the convent on Grabarka and the conference in Białystok were an important contribution to the celebrations marking the Millennium of the Baptism of Russ which were held within the framework of this jubilee in Poland and also—by a UNESCO decision—throughout the world.

Archimandrite AVGUSTIN

The Millennium of the Baptism of Russ Celebrations in the Old Believers Churches

Festivities marking the Millennium of the Baptism of Russ were held in the historical centres of the Old Believers' Church—Moscow, Kiev and Belaya Krinitsa (Chernovtsy Region)—in July, 1988. On July 18, at the conclusion of the Divine Liturgy and a moleben, held in the Cathedral of the Protecting Veil in Rogozhskaya Sloboda in Moscow, the Most Reverend Archbishop Alimpiy of Moscow and All Russia, the Primate of the Old Believers Church, Bishop Ioann of Kiev, Vinnitsa and Odessa and Bishop Timon of Kishinev and Moldavia, assisted by an assembly of the clergy, opened the holy council devoted to the millennium. At the council, which sat in session for four days, it was decided to elevate the Primate, Archbishop Alimpiy, to the dignity of Metropolitan of Moscow and All Russia, and the official name of the Church of which he is the spiritual leader was confirmed as the Russian Orthodox Old Believers Church. Different matters pertaining to the internal life of the Old Believers Metropolitanate, including a programme for renovating and expanding her spiritual centre in Rogozhskaya Sloboda in Moscow, were also considered at the council.

The Cathedral of the Protecting Veil, which will celebrate its 200th anniversary four years from now, and the murals by the Palekh masters were restored for the celebrations to mark the Millennium of the Baptism of Russ. However, the cathedral is presently in serious danger due to the incorrect distribution of subsoil waters under the foundation, as a result of which the north porch of the church has developed a fissure and has begun to sag. Recent tests give reason to hope that this can be dealt with and the building saved.

In the Belfry-Church of the Dormition the cleaning and resto-

ration of the Novgorod-style murals is continuing, and the gilding of the crosses has been completed.

In late 1987 a two-storey building was turned over to be the spiritual centre of the Old Believers Church in Moscow. Called the "clergy house", it is situated not far from the Church of the Protecting Veil and is now undergoing repairs. The "clergy house" is to incorporate the residence of Metropolitan Alimpiy with a domestic chapel, Economic and Publishing departments, and a candle-making shop.

The organization of the publishing department is being planned with the extension of publishing activity. Two jubilee publications—a "Prayer Book" and a "Psalter"—written in Grazhdansky print, with stress marks indicated—were issued in 1986-1987. Today preparations are underway for the publication of an album on the icons, vestments and church vessels of the Cathedral of the Protecting Veil similar to the one put out in 1953. The new publication will be considerably expanded and printed at a high technical level. Plans include the publication of a second edition of the "Prayer Book", which is in great demand, a Catechism, and a three-part Canon Book which is to include 100 canons. A double album with "Old Believers Hymns" was released to mark the jubilee with restored recordings of the Morozov Choir of Moscow directed by P. Tsvetkov, which was well known at the beginning of the century, and new recordings by the choir of the Church of the Protecting Veil in the village of Strelnikovo (1984).

There are also plans to organize at the "clergy house" in the not too distant future choir courses to train head-choristers and pre-centors in the spirit of the early tradition of kryuk neume singing. There will also be a small museum where visitors will be able to see



Metropolitan Alimpiy, archpastors and worshippers of the Russian Orthodox Old Believers Church during the festal divine service in Rogozhskaya Sloboda, Moscow

ancient icons, liturgical vestments and vessels, old printed books—everything which today is kept in the basement beneath the belfry due to a lack of space.

Following the conclusion of the deliberations of the Holy Council, on Saturday, July 23, those attending the celebration made their way in procession, after the Divine Liturgy, to the archpastoral graves at the Rogozhskoe Cemetery, where former Primates, diocesan archpastors and clerics of the Old Believers Cathedral are buried, and a Lity for the dead was recited.

The Divine service on the next day, July 24, was the high point of the celebrations. A particularly prayerful atmosphere was created by the fine, harmonious singing of the large combined male choir, which comprised clergy and choristers from different communities, and in particular from the Church of the Dormition

in the city of Gorki, whose choir is known for the high level of its choral art. During divine service Archbishop Alimpiy was consecrated Metropolitan of Moscow and All Russia.

At 3 p. m. solemn ceremony was held in the Belfry-Church of the Dormition also attended by representatives of the Russian Orthodox Church, headed by Fr. Boris Danilenko, and of the Grebenshchikovskaya Community of Old Believers in Riga, led by their spiritual mentor, Ioann Mirolyubov. V. Podshibyakin, representing the Council for Religious Affairs at the USSR Council of Ministers, also attended. Speeches devoted to the Millennium of Christianity in Russia and greetings to the Old Believers Church were read out during the celebration. The assembly listened with great interest to the addresses by representatives of the Old Believers communities from the USA, Australia and New Zealand, who gave witness to the preservation of the liturgical, linguistic and everyday traditions among Old Believers who have found themselves for a variety of reasons far from their Motherland.

After the solemn celebration, there was a concert of religious music by five choirs: the choir of the metropolitanate clergy directed by Fr. Leontiy Pimenov, the assistant of Metropolitan Alimpiy; of the Protecting Veil Church in the village of Strelnikovo, near Kostroma (precentor N. Sergeeva); the Dormition Church Choir from Gorki (precentor M. Nikonov); the Protecting Veil Church Choir from the village of Staraya Dobrudzha in Moldavia and the Choir of the Grebenshchikovskaya Community of Old Believers in Riga (Old Believers of the Pomorye Communion).

During the days of celebrations in honour of the Millennium of the Baptism of Russ, the members of the Holy Council and the guests made a pilgrimage to the Trinity-St. Sergiy Lavra, visited the museums of the Moscow Kremlin, the Protecting Veil

Cathedral in Red Square, the St. Andrei Rublev Museum of Early Russian Art in the Monastery of St. Andronik, visited the St. Daniel's Monastery, and went on a sightseeing trip to Suzdal.

From July 26 to 28 the celebrations continued in Kiev. On the eve of the Feast of St. Vladimir, the Most Reverend Metropolitan Alimpiy officiated at an All-Night Vigil, and on the feast day itself, July 28, he celebrated the Divine Liturgy in the Cathedral of the Dormition of the Most Holy Mother of God in Pochaininskaya St., near the place where the baptism of the Kievans occurred 1,000 years ago. During their sojourn in Kiev those taking part in the celebrations visited Santa Sophia, the Kiev-Pechery Lavra, and the monument to St. Vladimir. A delegation of the clergy and laity laid a wreath at the foot of the monument to the defenders of the Ukrainian capital killed during the Great Patriotic War of 1941-1945.

The festivities of the Old Believers Church ended on July 29-31 in Belaya Krinitsa—the historical site of the restoration of the Old Believers' hierarchy, where there is an Old Believers community at the Church of Sts. Cosmas and Damian the Silverless. Those attending the celebrations went in procession to the graves of the metropolitans of Belaya Krinitsa and also of the hieromonks Pavel and Alimpiy, through whose efforts the Old Believers Metropolitanate in Belaya Krinitsa was founded. On July 31, the Feast of the Holy Fathers of the Six Ecumenical Councils, Metropolitan Alimpiy, assisted by hierarchs and clergy, celebrated the Divine Liturgy and conducted the moleben with which the celebrations in honour of the Millennium of the Baptism of Russ ended.

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From October 19 to 23, 1988, celebrations marking the Millennium of the Baptism of Russ were held in the spiritual centre of the Old Orthodox Christian Be-

lievers Archbishopric of Novozybkov, Moscow and All Russia which is situated in the town of Novozybkov, Bryansk Region. The clergy from all the parishes of the archbishopric arrived for the celebrations. Archbishop Gennadiy, assisted by bishops Grigoriy of Kuibyshev, Flavian of Moscow and Irinarkh of Orenburg, celebrated the Divine Liturgy and conducted a moleben in the Cathedral of the Transfiguration of the Saviour. That afternoon the Holy Council of the Old Orthodox Christian Believers was opened, at which the clergy of the archbishopric presented a number of papers devoted to the history of the Russian Church and her spiritual and cultural heritage, and various canonical, liturgical and organizational matters pertaining to the present-day life of the Church were decided. The Council canonized Metropolitan Makariy, Patriarch Ermogen Archpriest Avvakum, and the monks Maksim the Greek and Andrei Rublev. Icons of the newly canonized saints painted especially for the canonization day were blessed. During the festal All-Night Vigil on Saturday, October 22, the assembly of the clergy sang the first magnification in their honour. Then all made their way in procession to the Old Believers Cemetery in Novozybkov, where a lity for the departed hierarchs, clergy and laity of the Old Orthodox Christian Believers Church was conducted.

On Sunday, October 23, Archbishop Gennadiy celebrated the Divine Liturgy and a moleben followed by a procession. With this divine service, which was the focal point of the jubilee festivities, the Millennium celebrations drew to an end.

* * *

In July-August 1988 the Christians of the Old Believers of the Pomorye Communion marked the Millennium of the Baptism of Russ with special celebration services in Riga, Daugavpils, Vilnius, Moscow and other cities where

there are large communities of Christian Old Believers of the Pomorye Communion.

Festal molebens with the reading of canons to the All-Merciful Saviour, the Most Holy Mother of God and Sts. Vladimir and Olga were held, after which there were jubilee celebrations to mark the Millennium, with the reading of surveys on the history of the Russian Church beginning from the time of her foundation.

The publication of a special message in the Old Believers calendar was timed to coincide with the celebrations. In the message, those who founded the calendar address their greetings to the spiritual fathers and their flock on the occasion of the millennium of the enlightenment of the holy and blessed land of Russia and called upon them to follow faithfully the behests of their pious forebears and, in keeping with their example, to zealously fulfil the commandments of Christ.

The Grebenshchikovskaya Community of Old Believers in Riga was the first to celebrate the jubilee. On July 9, an All-Night Vigil was held in the Church of the Dormition followed the next day with Hours and a special celebration moleben. After divine service dinner was offered to those partaking in the celebrations and the guests. The pealing of bells heralded the opening of an official ceremony, at which A. Karataev, the community council chairman, delivered opening speech. The chairman of the religious council, Spiritual Mentor Iosif Nikitin (Kaunas), and representatives of the communities of the Pomorye Communion from Moscow, Leningrad, Daugavpils and Tartu who attended the official ceremony, greeted the members of this, the largest Pomorye community in the country. Several papers on the history of the Church of Christ in the land of Russia were presented to the guests. Keen interest was generated by the address of Spiritual Mentor Ioann Mirolubov (Riga), in which he traced the millennial history of the Russian Church

Metropolitanate of Moscow and All Russia, Archpriest Leonid Kuzminov, the rector of St. Nicholas's Church in Preobrazhensky Val (Russian Orthodox Church), and members of the public had been invited. The venerable old man P. Khvalkovsky greeted the guests on behalf of the leaders of the community. After the traditional jubilee reports and opening speeches, the meeting considered matters pertaining to the current affairs of the Pomorye Church. It discussed the possible formation of a united administrative centre of the Old Believers Pomorye Communion, since the Supreme Old Believers Council unites only communities located on the territory of Lithuania.

At the conclusion of the official part, Georgiy Podgursky, the spiritual mentor of the Grebenshchikovskaya Community of Old Believers in Riga, examined the history of the appearance and development in Russ of the Byzantine traditions of Znamenny Chant, its characteristics and its advantages over part singing, which emerged and spread in the late 17th-early 18th centuries. Hymns and then religious verses were performed alternately by choirs from Riga, Daugavpils, and Moscow.

On the next day, Sunday, a jubilee celebration was held in the First Daugavpils Community following a similar programme. Particular mention should be made of the organizational efforts made by the community council chairman, F. Kupriyanov. Divine service was attended by the spiritual mentors and parishioners of all eight Old Believers churches in Daugavpils and its environs, and also by representatives of many other Latvian communities. A concert of hymnody was held in Daugavpils.

On July 30-31 the representatives of communities from all over the country were received by the Supreme Old Believers Council in Vilnius. Here, the Council of Spiritual Mentors and Representatives of Religious Communities in Lithuania, held in the Church of the Dormition, was timed to coincide with the Millennium of the Baptism of Russ. The Council considered canonical and administrative issues which had emerged since the Council of 1974.

On August 6 and 7 the Moscow Community of St. Nicholas greeted the numerous guests representing over 20 communities from the Baltic republics, Byelorussia, the Ukraine, Moldavia, Siberia, the Urals, the Kuban, the Caucasus, and the Volga region. In the church of this community there was also a solemn festival to which representatives of the Old Believers

Metropolitanate of Moscow and All Russia, Archpriest Leonid Kuzminov, the rector of St. Nicholas's Church in Preobrazhensky Val (Russian Orthodox Church), and members of the public had been invited. The venerable old man P. Khvalkovsky greeted the guests on behalf of the leaders of the community. After the traditional jubilee reports and opening speeches, the meeting considered matters pertaining to the current affairs of the Pomorye Church. It discussed the possible formation of a united administrative centre of the Old Believers Pomorye Communion, since the Supreme Old Believers Council unites only communities located on the territory of Lithuania.

The next day a bus excursion was arranged for those attending the celebrations to the town of Borovsk, Kaluga Region, where the guests payed their respect at the grave of the noblewoman F. Morozova († 1675). It was within the precincts of the Borovsk Monastery of St. Pafnutiy, situated several kilometres from the town, that Archpriest Avvakum was incarcerated. The guests acquainted themselves with the historical and architectural sights of the town and the monastery.

Between August and December 1988 celebrations to mark the Millennium of the Baptism of Russ were held in virtually each major community of the Christian Old Believers of the Pomorye Communion.

S. MATSNEV

Jubilee of the Primate of the Armenian Church

On September 25, 1988, large numbers of believers — faithful children of the Armenian Apostolic Church — came to the cathedral in Holy Echmiadzin to congratulate their Primate, His Holiness Supreme Patriarch and Catholicos Vasken I of All Armenians, on his 80th birthday, wish him many years of life and give thanks to God for the fact that 33 years ago, on September 30, 1955, the National Church Assembly of the Armenian Apostolic Church held in Holy Echmiadzin, elected through Divine Providence Bishop Vasken Baljiyan Supreme Patriarch and Catholicos of the Armenian Church, and that on October 3 there took place the solemn enthronement of His Holiness as Primate of the Armenian Apostolic Church.

The primatial ministry of Supreme Patriarch and Catholicos Vasken I of All Armenians — a man of prayer and a theologian, a builder of the Church and an ecumenical figure and peacemaker — is well known throughout the Christendom today and is proof that Christianity is above all a mission of peace and love, that opposing war, violence and confrontation means being obedient to the will of God, knowing God and walking with Him (Gen. 5. 22; 6. 9). He who searches for peace finds God, and he who follows the commandments of the Lord affirms universal order and harmony, for the source of human justice and peace among people is reconciliation and peace between people and God. There is no harmony without justice, just as there is no peace without harmony.

The words spoken by the Supreme Patriarch and Catholicos in his policy-defining address to the World Congress for Peace, National Independence and General Disarmament in Helsinki in July 1965, are still relevant today. He called upon all peoples to accept one another as brothers on this Earth which equally belongs to all and is equally generous to all who work on it, for the Lord did not create the world in vain: *He formed it to be inhabited* (Is. 45. 18).

His Holiness Supreme Patriarch and



Catholicos Vasken I has tirelessly stressed his conviction that international problems and disputes among nations cannot be resolved by war, conflict and confrontations, and that only the spirit of peace, only reason, mutual respect and the creation of good are a source of happiness and social progress.

Today, when the Armenian people is in such dire need of prudence, courage, firmness and resolve to counter inter-national strife with the spirit of peace, His Holiness Supreme Patriarch and Catholicos Vasken I, recognizing the full measure of his pastoral responsibility, calls upon his flock to be faithful to the behests of Christ as set down in the gospels: *This is my commandment, That ye love one another, as I have loved you* (Jn. 15. 12). *Peace I leave with you, my peace I give unto you* (Jn. 14. 27).

Today, just as at all times of alarm and misfortune which, regrettably, have been frequent in the history of the Armenian people, the Armenian Apostolic Church, her Supreme Patriarch and her faithful children

are together. And they will be together tomorrow and always. Herein lies an earnest of salvation and general well-being.

* * *

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations and a member of the Holy Synod, was in Holy Echmiadzin from September 24 to 26, 1988. He went here to attest to the love and respect of the Russian Orthodox Church for the Supreme Patriarch and Catholicos Vasken I of All Armenians on the occasion of his 80th birthday. The morning after his arrival, Metropolitan Filaret was received by His Holiness.

In the morning of September 25 the Supreme Patriarch and Catholicos Vasken I, the clergy assisting him, the laity and guests, including those who had come from abroad, prayed in Echmiadzin cathedral for longed-for peace, for the triumph of justice and the attainment of harmony on Earth and in the lives of nations and the whole of humanity.

At the conclusion of the divine service, Metropolitan Filaret of Minsk and Byelorussia, on behalf of His Holiness Patriarch Pimen of Moscow and All Russia and the Plenitude of the Russian Orthodox Church, congratulated the Supreme Patriarch and Catholicos Vasken I of All Armenians on his 80th birthday and the 33rd anniversary of his primatial ministry. He handed His Holiness Vasken I a message from Patriarch Pimen attesting to the love and respect of the children of the Russian Orthodox Church and expressing the wish that God's grace assist him along all the paths of his primatial service. He also expressed the conviction that the further development of fraternal relations between the two Churches would help to strengthen the traditional friendship among the peoples of the united multinational family. Metropolitan Filaret presented the Supreme Patriarch and Catholicos

Vasken I with a gift from the Russian Church — the Vladimir Icon of the Mother of God, painted in the 17th century, and expressed the hope that the Protecting Veil of the Theotokos would continue to safeguard our two peoples. "The Russian Orthodox Church and the Armenian Apostolic Church," said Metropolitan Filaret, "belong to different traditions, but our unity has been tried and tested by history. Guided by our Lord Jesus Christ, the children of both our Churches are embodying the ideas of the gospels, of peace and justice."

Staff members of the Publishing Department of the Moscow Patriarchate Archimandrite Innokentiy, de-

puty editor-in-chief, and A. Chulyukina, the chief of the editorial board of *The Journal of the Moscow Patriarchate*, were among the guests in attendance at the festal liturgy.

Later that day His Holiness Vasken gave a small reception at his residence, which was attended by Archbishop Sion Manukyan, Head of the Supreme Spiritual Council, Archbishop Torgom Manukyan of New York, and Metropolitan Filaret of Minsk and Byelorussia. S. Vartanyan, Chairman of the Council for the Armenian Church Affairs at the Armenian SSR Council of Ministers, was one of the guests.

His Eminence Metropolitan Filaret presented a gift from His Holiness

Patriarch Pimen — a holy panagia — to the Primate of the Armenian Apostolic Church, His Holiness Vasken I, to mark his 80th birthday.

The staff members of the Publishing Department on behalf of their head, Metropolitan Pitirim of Volokolamsk and Yuriev, also conveyed their congratulations and donated to Holy Echiadzin publications of the Moscow Patriarchate devoted to the Millennium of the Baptism of Russ.

His Holiness Supreme Patriarch and Catholicos Vasken I of All Armenians thanked the guests for the honour accorded him.

A. CHULYUKINA

God the Creator and Creation by Man

Theological Speculations on the Eve of the Basle Assembly

Establish thou the work of our hands upon us; yea, the work of our hands establish thou it (Ps. 90. 17)

We are labourers together with God (1 Cor. 3. 9)

Five years ago the 6th Assembly of the World Council of Churches, meeting in Vancouver, called on the Christians of the world to cooperate for **justice, peace and the integrity of creation**. It thus named the key aspects of humanity's existence today. The absence of peace, the lack of justice in socio-political life and the mounting ecological problems have seriously disturbed man in the last quarter of the 20th century. The position in these spheres is critical, and man is looking for a way out of the crisis. The arms race and the nuclear menace; local wars taking millions of lives; the injustice resulting from the immense gap between the wealth of the developed countries and poverty and starvation in many countries of the Third World; the infringement of human rights and lack of respect for the personality; lastly, the pollution of the environment and violation of the ecological balance in nature, which threaten man's health and very life—these are only some of the grave problems confronting mankind. Finding a way out of the crisis is not an abstract, but a very concrete problem, a life-or-death issue for the human species. Indeed, if there is no peace among nations, mankind (and perhaps all life on our planet) will be doomed to physical destruction; if there is no justice among people, the community of man will be threatened with disintegration and death as a society through fratricidal conflicts, national clashes, terrorism and the like; finally, if there is no ecological balance in nature, man will have to face energy and food

shortages and ecological catastrophes which will likewise culminate in the physical destruction of large numbers of people or even of all mankind. All this makes the present crisis an existential reality to any sober-minded person.

Therefore, it is not accidental that the three problems form a single complex and, as such, have been made the subject of a special programme of the World Council of Churches. It envisages, as one of its central events, a World Convocation on Peace, Justice and the Integrity of Creation, to be held in 1990. A year earlier, in May 1989, the Peace and Justice European Ecumenical Assembly will meet in Basle. It will be a landmark in implementing the programme at the regional level. Not sponsored by the WCC, the assembly will be held by two regional organizations: the Conference of European Churches (CEC), which includes the Orthodox and various Protestant Churches, and the Council of Bishops' Conferences of Europe (CCEE), speaking for the Roman Catholic Church. The roughly 700 delegates from almost every country of Europe will represent 120 CEC Member-Churches and 25 Bishops' Conferences, members of the CCEE. The biblical device of the gathering will be: "Righteousness and Peace Will Kiss Each Other" (Ps. 85.10). Although peace and justice alone figure as the theme of the assembly, it will also concern itself with ecological problems, which in the ecumenical terminology are summed up in the concept of the "integrity" (or "protection") of creation.¹ The

three issues are so closely interlinked that it is impossible to separate any of them from the others. The Basle assembly will undoubtedly become a milestone in Europe's Christian life. On the eve of the assembly, Christians in Europe are pondering the various aspects of its theme. The present speculations—an attempt to fathom the problems concerned from the viewpoint of the Orthodox teaching on the creation—are meant as a contribution to this process.

* * *

Job, the Old Testament righteous man, overcome by misfortune and deprivation, calls on God for justice. He seeks to recover the peace and truth that formerly marked his earthly life, but cannot find them and is desperate. He feels he has committed no sin, he believes his conscience is clear, and he endeavours to *dispute* with God so that he might *be delivered for ever from his judge* (Job 23.7). But what answer is he given by God? *Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding* (38.4). And the Lord tells the sufferer about the magnificence of His creation (38.5-39.30). When, further on, Job enquires about moral truth, God speaks—amazingly!—about the animals: *Behold now behemoth, which I made with thee... He is the chief of the ways of God: he that made him can make his sword to approach unto him* (40. 15, 19). *Which I made with thee*—the Creator reminds Job that he, like the animals, is His creation, and it is an animal, not man, that is called here *the chief of the ways of God*. So, in reply to his questions, God draws Job's attention to the unknowable mystery of the creation. God is the Maker of the Universe, so it is impossible to *disannul His judgement* (40.8). And when Job, amidst all his suffering, ultimately says Yes to God, when he submits and repents *in dust and ashes* (42.6), we realize that, in the view of the Scripture writer, man, no matter how strongly convinced of his righteousness and innocence, is always wrong before his Creator, for man is His creation. Conversely, he can only attain righteousness and peace in unity with the whole of God's creation, in the consciousness of its magnificence and unknowability.

Biblical parables were readily understandable to the man of antiquity, who was fully under the sway of the powers of Nature, incomprehensible to him. Nature was to him the living and direct manifestation of God's omnipotence, a source of fear and awe. This also applies to the Middle Ages. But in the modern age, the ideology of non-religious humanism evolved an entirely new attitude to Nature, treating it as something to be "subdued", "conquered", something one should not "expect favours from" but actively use for one's own ends. The steadily accelerating development of science and technology did enable man to direct certain natural processes and feel less and less dependent on natural phenomena. This optimistic ideology of "subjection", unclouded by serious doubts, was epitomized in the Jules Verne view of the world

of the late 19th and early 20th centuries. Those who held that view would have failed to understand the reasoning contained in the Book of Job, even if they had listened to it. For even in Job's day man *made his sword to approach* unto behemoth and leviathan and attempted to enter *into the springs of the sea* and walk *in the search of the depth* (Job 40.19; 38.16). But coping with the leviathan has proved not so simple as it seemed initially. Two destructive world wars showed that the works of man's hands serve to subject not only Nature, but man and that it was precisely the high level attained by science and technology that enabled certain people to annihilate millions of other people. And two recent events—the accident in Chernobyl and the pollution of the Rhine—demonstrated the calamitous consequences man's activities may have, even if serving quite "humane" purposes. Apart from this, the "conquest" of Nature results in the rupture of vital ecological links fraught with unpredictable consequences. All this once again brings home to man the imponderability of God's created world. God's message to his Old Testament righteous servant assumes a new clarity and significance for man.

However, so many things around us are the creation of our hands. Almost everything that surrounds us today is a product of human activity; we are accustomed to this and believe it is impossible for us to live differently from how we live now. Man has usurped the title of creator, and is therefore reluctant to recall his Heavenly Creator. Man is filled with pride, he boasts of the works of his hands and aspires to still greater achievements. This state of affairs makes us call special attention to the questions: What ought man's attitude to God's creation really to be like? What is man's proper place among God's creatures? Further: what is *the work of our hands* (Ps. 90.17) before the almighty Creator of the universe? May we call ourselves creators, and if we may, then in what sense? And last but not least: do the works of our hands bring us closer to righteousness and peace, or do they, on the contrary, lead us away from it?

These are, essentially, questions of the Christian world outlook. Of course, non-Christians are also aware of them in one way or another, however the secular mentality, as it were, turns these problems into "two-dimensional" ones, eliminating their "vertical", metaphysical aspect. This mentality is concerned solely with the prospects for the survival of human society and man on the planet Earth in connection with the achievements of science and technology, with the course technological progress should take in the future. Contemporary philosophers, sociologists and futurologists are giving a great deal of thought to this. Let us examine their views in some more detail before we present the Orthodox understanding of the created world and creative work. These views are of no concern to us in themselves, and a full survey of them lies beyond the scope of our task. What is important to us here is to see the types of world outlook and intellectual attitude that underlie them. Probably each of us looks for answers to questions concerning

the significance of scientific progress and the prospects for mankind, if not at the philosophical level, then at least at that of our empirical notions. The scientists' views themselves in part form these notions, and in part are their reflections and product. So we will speak about the predominant types of modern man's world outlook, as crystallized in various philosophical and sociological teachings.

Two main tendencies may be singled out. The first is expressed in the views of such American sociologists as Daniel Bell,² Zbigniew Brzezinski³ and Alvin Toffler,⁴ the authors of the theory of the "post-industrial" society. They admit that modern developed industrial society is in a state of crisis and needs radical change. It will be replaced by the "post-industrial"⁵ society, in which scientific and technological progress will attain a qualitatively new, higher stage and will, as a result, transform the whole of mankind and help it cope with the present crisis. Representative of this school of thought is Toffler's book, *Future Shock*, which provides "technotronic"⁶ solutions to every problem, ecological, social, ideological, cultural and even moral. For instance, mankind's demographic problems are to be resolved by building cities on the seabed and implanting gills in humans.⁷ The problems of inherited disease, deformities and the like are to be taken care of by gene engineering, when scientists can manipulate the genes to create altogether new versions of man;⁸ acquired diseases are to be treated by implanting artificial organs.⁹ The socio-psychological problem of uniform thinking and uniform living will be settled by providing an increasing variety of consumer goods and services, when not only man's basic, but any, even the most out-of-the-way desires will be met.¹⁰ Finally, the difficulties of the present-day family and the upbringing of children will be overcome by enabling would-be "parents" to buy (!) an embryo of the desired kind at a "babytorium".¹¹ The person about to enter the post-industrial era is not burdened by any moral considerations. He gives no thought at all to the morality or otherwise of letting himself be carried away by the breathtaking prospects of progress at a time when millions of people in the Third World live in poverty and starve. Toffler's book is thoroughly immoral, totally devoid of the ethical dimension. The only "non-technotronic" problem facing man is, in Toffler's view, the problem of psychological adaptation to the achievements of progress, of overcoming the "shock" of man's clash with the future (hence the title of the book).

So the world outlook of the theorists of the "post-industrial" society, as exemplified by Toffler's book, is based on faith in the limitless possibilities of technological progress. No obstacles can halt that progress; whatever problems are created by the development of science and technology will sooner or later be resolved, at a higher level, by science itself. The enduring popularity of Toffler's book testifies to the vast appeal and spread of such views.¹² Characteristically, it was this world outlook that gave rise to the Strategic Defence Initiative, which rests on the

conviction that the menace presented by nuclear weapons can be overcome not by renouncing them, but by adding another round to the arms race.¹³

Now for the other tendency in modern philosophical and sociological theories. It is best illustrated by the views of Erich Fromm (1900-1980), an American philosopher, sociologist and neo-Freudian psychologist and psychoanalyst widely known in the West. His social theory is set forth in his books *The Sane Society* (1955),¹⁴ *The Revolution of Hope* (1968)¹⁵ and most fully in his last work, *To Have or to Be* (1976).¹⁶ Fromm's views differ greatly from those of the "post-industrialists." He sees the way out of the present crisis not in continued material progress, but in orienting people to a new system of moral values. In *To Have or to Be*, he sharply denounces all social systems "based on the principle of unlimited consumption as the goal of living"¹⁷ and, in particular, gives a detailed critique of the consumerist industrial society with its ailments and vices.¹⁸ He believes that "for the first time in history the physical survival of the human race depends on a radical change of the human heart"¹⁹ and that man's goal is "not control over nature but control over technique."²⁰ He is convinced that the philosophy of "having" must make room to the philosophy of "being": what matters is not what one has but what one is. These are reasonable ideas, which one can only agree with, and the appeal for a moral reassessment of man does Fromm credit. But the question arises: what does he mean by "being?" What must man be? Fromm's answer is absolutely anthropocentric: man's goal is to become himself.²¹ Fromm describes this rather vague answer as "radical humanism." When it comes to defining what is good for man, Fromm, tendentially interpreting a passage from Aquinas's *Summa contra gentiles* (Q.3, art.122), says: "The human good is determined neither arbitrarily by purely subjective desires..., nor by God's arbitrary will. It is determined by our rational understanding of human nature and of the norms that, based on this nature, are conducive to optimal growth and well-being"²². So what we have is a vicious circle: the renunciation of unlimited consumption appears to be a renunciation of one's own interests in the name of something higher; however, this *something higher* is ultimately reducible to the task of becoming ourselves—again for one's own optimal development and welfare.

Fromm's attitude to religion is highly indicative. He widely quotes from and mentions Holy Scripture and the writings of the Church Fathers and mediaeval Christian mystics. With equal enthusiasm he refers to Buddhism, Lao Tze's Taoism and the Talmud. He urges people to address themselves "to the spirit of the gospel"²³ but maintains that in the new society "social life itself, in all its aspects..., will be the expression of the religious spirit and no separate religion will be necessary"²⁴. Instead of the two antipodes—the "City of God" and the "Earthly City of Progress"—he puts forward a synthesis, "The City of Being," which he conceives of in the spirit of non-

religious "radical humanism." So the belief in the Living God, the heart of religion, is here replaced with abstract moralizing. The place of religion is taken by a "humanistic morality."

As we assess Fromm's theory and compare it with that of post-industrialism, we arrive at an unexpected conclusion. For all the apparent distinctions, both proceed from one and the same basic assumption—the belief in the self-sufficiency and unlimited possibilities of man "on his own," taken in his "selfhood." The only difference is that in one case man "on his own" overcomes the crisis with the aid of technological devices of his own making, while in the other he likewise acting "on his own," without God, on the basis of a rational understanding of his own nature, decides to become "moral" and builds "The City of Being" for the sake of his optimal development and welfare. The antipodes merge at a deeper level, nor could it be otherwise, since both theories are non-religious.

Modern non-religious philosophy and sociology thus give different answers to the question concerning the prospects for mankind and the *work of his hands*, but this difference, as we see it, can be reduced to the two tendencies described above.²⁵ Our attitude to them should not be wholly negative. The "post-industrialists", though immoral in principle, do bring home to us the "future shock". And Fromm's "radical humanism" contains many positive elements, above all the defence of moral values, which is vital in this day and age. But to the Christian, the most positive and soundest aspects of any non-religious philosophy are merely a pale reflection of the Truth enunciated to man by the Orthodox doctrine. Let us proceed to it now.

As we enter the sphere of Christian thought, we see the world assume a new, "vertical" dimension and are lifted up above the level of materiality.²⁶ Here every event, every phenomenon is related to God. Speaking of man and his future, we cannot fail to think of his Creator. As V. Lossky points out, the creation of the world and man "is not a truth of a philosophical order, but rather an article of faith."²⁷ This faith is clearly formulated in the Niceno-Constantinopolitan Creed: "I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ ...by Whom all things were made.... And in the Holy Spirit, the Lord, the Giver of Life." These words, relating to three different verses of the Creed, express the faith in the participation of the Three Hypostases in the Creation. The story of the creation of the world, in Genesis, Chapters 1-3, squarely places the foundation of the Christian faith in the Creator of the universe. No human being seeking to fathom the significance and purpose of the Creation can bypass this great narrative. The Holy Fathers have supplied an extensive commentary to these chapters, so we will not go into the details of the Biblical story. What is important to us in this context are the words summing up the individual acts of the Creation: *And God saw that it was good* (Gen. 1.10, 12, 18, 21). This is how the Scripture writer describes the primeval goodness of that

which was created by the All-Good God. The whole of Holy Scripture testifies to the goodness of God's acts. For instance, in one of its closing texts, St. Paul says: *Every creature of God is good* (1 Tim. 4.4).

On the sixth day, God created man, and He created him in His own image. Now in what kind of relation did the Creator place the first man He had created towards the things He had created earlier? He blessed the first humans and said to them: *Replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth* (Gen. 1.28). And so: *subdue it and have dominion*. Was it not these words of the Lord that gave rise to the ideology of the "conquest of Nature"? Are they not, in fact, a religious sanction for such an attitude to the created world? No, not at all. Those who wish to interpret these words as such a sanction, forget something very important, something which absolutely rules out such an interpretation of the Biblical text. They forget that these words were said to man before the Fall.

When creating man, God gave him "creaturely freedom". Father George Florovsky says: "Creaturely freedom is disclosed first of all in the equal possibility of two ways: to God and away from God".²⁸ God created man free to do His Divine will or act against it. St. Gregory of Nazianzus said: "God legalized man's self-determination"²⁹. The Fall, the abuse of freedom for an evil end, the contraposing of man's will to God's (Gen. 3), caused man's fall from God's truth, the forfeiture of His beneficial proximity. With the Fall, peace and justice were lost in relationships between humans, as follows from the story of the murder of Abel by his own brother (Gen. 4.1-12). However, the Fall had disastrous consequences not only for man himself, but also for the whole of God's created world. Here is what God says to Adam after the Fall: *Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee* (Gen. 3.17-18). God curses the ground for man's sake: the whole of the creation is degraded through man's fault. This is also what St. Paul says in his Epistle to the Romans: the whole creation *was made subject to vanity and groaneth and travaileth in pain together until now* (Rom. 8.20,22). Commenting on this passage, St. John Chrysostom likewise stresses that it was through man's fault that the creature was made *subject to vanity* and destruction.³⁰

We have arrived at a very important question. How are the diametrically opposite statements of Holy Scripture on the created world to be reconciled? The book of Genesis maintains that everything God had made *was very good* (1.31), and John the Divine says *the whole world lieth in wickedness* (1 Jn. 5.19). St. Paul is convinced that *every creature of God is good* (1 Tim. 4.4), but elsewhere the same apostle speaks of the whole of creation groaning and travailling in pain (Rom. 8.22). Yet are we not ourselves often conscious of the same duality in

perceiving the God-created Nature around us? On the one hand, we admire the harmony and beauty, expediency and inner balance of the creation. This admiration is beautifully expressed in St. Basil the Great's *Hexaemeron*, and is also present in the works of other thinkers and scholars, and of course of poets and artists. On the other hand, however, life just as frequently appears to us nonsensical, evil, a chaos of chance happenings. The destruction of certain creatures by others in the struggle for survival, natural calamities, the diseases and sufferings afflicting living creatures, and their very mortality — all this impels us to deny the goodness of the creation.³¹ This denial was given the most extreme expression in ancient Gnosticism, which strove to "free" man from the fetters of matter and taught that the demiurge, the creator of the world, was not the almighty and all-good God.

The solution to this contradiction is provided by the Christian teaching on the Fall, set forth above. There is no questioning what Genesis says: the world created by God is *very good* — but only in its original form, unspoiled by man's Fall. It is good in the Creator's non-temporal conception of the world. As St. Basil the Great says in his commentary on this passage of Genesis, to God "that is beautiful which ...aims at achieving a good end"³². But with the Fall of man, who set himself against God and thus disrupted the original harmony and integrity of creation, evil made its appearance in the world. According to Orthodox doctrines, evil "is not rooted in being, does not stem from it, is not contained in that which exists"³³; it is an imperfection, "not part of Nature, but a deficiency which makes Nature imperfect"³⁴. And in this sense the world created by the All-Good God does contain evil, indeed, *lieth in wickedness*.³⁵ And we, as we perceive created Nature, are aware both of its goodness and of its evil. This tension, this failure of creation's temporal life to correspond, in its reality, to the ideal of the Creator's non-temporal conception, constitutes the great drama of existence, both to Nature and to man.

But the next act in this drama is the sacrament of the Incarnation of God's Son and the redemption of man. *As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life*, St. Paul says (Rom. 5.18). The mission of reconciling the creation with the Creator was accomplished by our Lord Jesus Christ, *for it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven* (Col. 1.19-20). Through Christ the path was opened to fallen mankind towards reconciliation with God and among humans (Jn. 14.27), towards divine righteousness (Mt. 6.33), and, finally, towards salvation and godliness together with the whole created world, *for the creature itself also shall be delivered from the bondage of corruption into the glorious*

liberty of the children of God (Rom. 8.21). Eschatologically, this process of salvation and assumption of godliness with the entire created world is to culminate in a new creation: *if man be in Christ, he is a new creature: old things are passed away; behold, all things are become new* (2 Cor. 5.17).

Our faith in the Incarnation, in the very possibility of the Divine and human natures being united without mixture and confusion, is the cornerstone and core of being united Christianity, and it is profoundly significant that this faith is associated with our vision of a new creation, a new heaven and a new earth (Rev. 21.1). The creation is often misunderstood as a single act that was performed once and for all and represents the unchanging "scenery", the fixed "background" of human existence. Hence, in effect, the view of the created world as a passive object of human experimentation.³⁶ This notion is fully disposed of by the Saviour's words: *My Father worketh hitherto, and I work* (Jn. 5.17). God continues to create. As S. Franc justly puts it: "The very existence of the world is nothing other than its continuing creation".³⁷ The Holy Fathers unambiguously testify to their faith that the creation cannot be attributed to any one particular moment, a period in the distant past. St. Augustine writes: "The whole of creation owes its existence to the Omnipotence of the Creator; if this power ever ceased to govern, all the species would cease too, and all of Nature would perish".³⁸ Some of the Fathers of the Church distinguish between the first, the second and the third creation. The first consisted in the "passage from non-being to being"; the second, in "changing from bad to good"; the third, in the "Resurrection of the Dead".³⁹ St. John Chrysostom⁴⁰ and St. Gregory of Nyssa⁴¹ associate the second, or new, creation with the Christian baptism. One may say that to the Church Fathers Divine Providence means God's continuous all-powerful creative work in the world. Therefore, in the Christian understanding, the "creation of the world" in itself, as a finite act, is unthinkable. It is only conceived of within the single process of universal history: the creation — the Fall — Incarnation — Redemption — new creation. The Christian is always aware of the presence of the Creator, the Living God, in his own life and in that of the whole world. Without faith in the Living God the idea of Creation boils down to the deistic image of a mechanism once set in motion by a "cosmic miracle-worker" and continuing to function on its own, without his further participation.

And so God is the Creator and Providential Ruler of the world. But can the word "creator" be applied to man, one of God's creatures? St. Athanasius of Alexandria says: "God and His Word alone are capable of creation."⁴² This is true, of course, just as it is true that real, genuine freedom is the exclusive attribute of God. However, we have already spoken of the freedom God bestowed on man as a creature. Similarly, we can speak of a capacity for creation bestowed on

him as a creature. There is a provound, essential link between these two attributes of the human personality. The freedom of volition and the freedom of creation are two manifestations of the same freedom man enjoys as a creature. God creates man not only free, He creates him a creator,⁴³ thus allowing "His creature to share in His own work of creation"⁴⁴ This is also the patristic view. For instance, St. Cyril of Alexandria unambiguously speaks of man's capacity to create, although he stresses the difference between man's work, who creates out of pre-existing matter, and the creative work of God, Who freely calls non-existent things into being.⁴⁵ The comparison the Fathers of the Church often draw between creation of the world by God and the creative endeavour of a human producing a work of art is especially indicative. In the words of St. Basil, the world is a "work of art"⁴⁶, and this already implies a recognition of man's capacity to create. Here the Holy Fathers approach the mystery of God's creative capacity "from below", with the aid of an example from the life of creatures. Moving in the opposite direction, "downward", we can, conversely, understand the creative capacity of man by analogy with the work of the Heavenly Creator.⁴⁷

God bestows on His creatures the capacity to create. But just as man can use his freedom as a creature for evil ends, so he can use his creative capacity to contrapose himself to God. It is man's calling to communicate with God, to subordinate his will to God's. Yet, he may forfeit the Lord's fellowship by obeying his own will instead of that of the Most High. Man is called upon to be "a fellow worker and vehicle in carrying out God's plan for creation",⁴⁸ "an active collaborator in God's creative work"⁴⁹; however, he may proceed to create things that run counter to God's design, he may oppose the work of his hands to the acts of the Creator. The fruits of such creation for evil ends are especially evident today, at the close of the 20th century. People employ the most sophisticated inventions of the mind to cause damage to and destroy other people. The manufacture of arms, especially of mass destruction weapons, which by definition cannot be used exclusively for defence,⁵⁰ is the most striking instance of creation directed against God. On the other hand, it increasingly often happens that even when people create for what seem to them good ends, Nature, which they make use of, only rewards them with *thorns and thistles* (Gen. 3.18): human activity is seen to be fraught with unpredictable destructive consequences. All this is the direct result of encroachments on the primeval integrity of creation.

As we said above, the path to restoring the integrity of creation, and the salvation of man and humanity, lies through the God-Man Jesus Christ. Only through the incarnated God can man as a creature and the whole world of creatures, become deified. It is the basic tenet of Christianity that man is incapable of recovering the forfeited communion with God with his own resources. Man is saved by God, for God

Himself *so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3.16). Yet man cannot be saved against his will: he must respond to God's love, respond by denying himself (Mt. 16.24), repenting (Mt. 3.2,8) and following Christ (Mk. 8.34), by sharing in the all-embracing God-Man salvatory work.⁵¹ This is why people, in their creative activity, must become *labourers together with God* (1 Cor. 3.9). Then their activity will be a means of salvation and deification of the creature world.

This is the answer to the question raised at the beginning of these notes, the question concerning the nature of the link between creation by the Almighty God and creation by man. In a nutshell: man, created by God in God's image, who is responsible for the creature, must become a labourer together with God in Christ for the sake of restoring the integrity of creation and deifying the creature world. This cooperation, or "synergy", is the key to justice and peace between God and man and among humans.

Hence the need to change the general trend of human activity, to give what is now regarded as the progress of civilization and culture a new direction. Christianity emphatically opposes the boundless faith in technological progress as allegedly providing the universal means for the solution of all problems facing mankind, a faith which finds expression, in particular, in "post-industrialism". The disastrous consequences of man's activity cannot be overcome by continuing and perfecting the same kind of activity. The uncontrolled drive "forward and forward", to ever greater material well-being and power over Nature, inevitably takes man further and further away from God and hardens his opposition to Him.

As Father Pavel Florensky justly points out, "we are so accustomed to believing in culture [or progress — Yu. A.] instead of God, that to the majority it seems impossible to distinguish between the concept of culture and the cultus of our time, so that the indication that the course of culture must of necessity be changed, is equated with a call to return to the life of the troglodytes."⁵² Indeed, by urging the need to set culture and civilization onto a new course Christianity is by no means calling for a renunciation of all the material achievements of mankind. It calls for making a distinction between creative activity which is welcome to, "synergetic" with God and activity opposed to Him. The achievements of progress embodying man's active love for his fellow humans, e. g., those in the spheres of philanthropy, health and medicine, must be retained and further improved. The same applies to activities involved in winning the "daily bread" in any of its forms: food, energy, etc. What the Lord Himself asked for in His prayer cannot estrange us from our Creator. But where the satisfaction of man's vital, daily needs turns into satisfaction of his whims, we reach the line where work for evil ends begins, whatever humanitarian phrases are used as a façade. The most depressing thing about it is that we see an abundance

of the diversest consumer goods and services in some countries and poverty and starvation in others. Extravagance immoral in itself, becomes the more immoral when it rubs shoulders with destitution. Finally, the manufacture of armaments, an activity aimed at the extermination of other people, is the clearest challenge to God. Apart from this, man must remember that any achievements, even those apparently serving good ends, cannot, be welcome to God if they involve the uncontrolled destruction of God's other creatures. There is no challenging the legitimacy of technological progress, but far from allowing it to become an all-engulfing end in itself, mankind must make it submit to the demands of morality. "Radical humanitarianism" of the Fromm type also advocates moral criteria for human activities. But there is a fundamental difference between it and the religious world-outlook. The device of the former is "Man for himself".⁵³ It urges man to realize himself without God. But the human Ego unrelated to God is devoid of all content — merely a mathematical point in space, ready to submit to the power of evil. Let us recall St. Augustine's immortal dictum: "When man lives by man, not by God (*secundum hominem, non secundum Deum*) he resembles the Devil".⁵⁴ It is Christianity's paradox and supreme truth that in order to realize himself man must deny himself for love of God and his fellow humans.

In serving people and God the Church is guided by her profound faith in the abiding validity of the Christian truths. She regards as an important part of that service her social activities, the search for ways that would enable present-day humanity attain justice, peace and ecological stability. In this work the Church makes common cause with all people of goodwill, whether believers of other denominations or atheists, and expresses her attitude, positive or negative, to specific decisions of political leaders. However, the Church is, essentially, a "different entity" from civilization, a body which is not merely human but both divine and human. She is not a political force, but a moral and religious one. We should not expect social recipes or political slogans from her. The Basle Assembly is to concern itself with topical social and political problems. One should stress on its eve once more: the most radical, most practical and concrete answer to these problems for a Christian is the one first given almost two thousand years ago and reiterated by the Church to one and all ever since: *Repent ye, and believe the gospel* (Mk. 1.15).

NOTES

¹ The corresponding German and French expressions, "Bewahrung der Schöpfung" and "sauvegarde de la création", mean, respectively, "preservation of creation" and "protection of creation". In Russian usage, the term "tselostnost tvoreniya", a loan translation of "integrity of creation", has become established. Further on we touch on the correctness of the variants of this expression in different languages and the true meaning of the "integrity" of creation.

² Daniel Bell — the U.S. scholar who coined the term "post-industrial society" (see his *The Coming of Post-Industrial Society*, N. Y., 1973).

³ Zbigniew Brzezinski — U.S. sociologist and politologist; from 1977 to 1981; Assistant to the U.S. President for National Security Affairs (Zbigniew Brzezinski, *Between Two Ages: America's Role in the Technotronic Era*, N. Y., 1970).

⁴ Alvin Toffler — a U.S. sociologist very popular in the West. Visited the Soviet Union in 1986 as a participant in the Issyk-Kul international forum of philosophers, writers and journalists organized by the Soviet author Chinghiz Aitmatov (Alvin Toffler, *Future Shock*, N. Y., 1970).

⁵ Bell's term, "post-industrial", is the commonly accepted one. Brzezinski calls this type of society "technotronic"; and Toffler, "super-industrial".

⁶ Brzezinski's term formed by combining the words "technological" and "electronic".

⁷ A. Toffler. *Future Shock*. N. Y, 1981, pp. 188-191.

⁸ *Ibid.*, p. 197.

⁹ *Ibid.*, pp. 205-209.

¹⁰ *Ibid.*, pp. 51-73.

¹¹ *Ibid.*, p. 239.

¹² Since the publication of the first edition, in 1970, more than 5 million copies have been sold; the book remains an international bestseller.

¹³ For a detailed analysis of the SDI ideology and practice see the collection, *Kosmicheskoe oruzhie: Dilemma bezopasnosti* (Space Weapons: A Security Dilemma). Edited by E. Velikhov et al. Moscow, Mir Publishers, 1986.

¹⁴ Erich Fromm. *The Sane Society*. N. Y., 1955.

¹⁵ Erich Fromm. *The Revolution of Hope*. N. Y., 1968.

¹⁶ Erich Fromm. *To Have or to Be*. Toronto, 1981.

¹⁷ *Ibid.*, p. XXVIII.

¹⁸ *Ibid.*, pp. XV-XVI.

¹⁹ *Ibid.*, p. XXXI.

²⁰ *Ibid.*, p. 161.

²¹ *Ibid.*, p. 106.

²² *Ibid.*, p. 108.

²³ *Ibid.*, p. 187.

²⁴ *Ibid.*

²⁵ We do not touch the teaching of modern Marxism here. It has points of similarity with both described tendencies. However, it is increasingly guided by moral criteria, as is shown by the Soviet philosophy of home and foreign policy, expressed in the "new political thinking". This is also evident in the works of I. Frolov, Corresponding Member of the USSR Academy of Sciences and President of the USSR Philosophical Society. See his books, *Progress nauki i budushchee chelovechestva* (The Progress of Science and the Future of Mankind), Moscow, 1975, and *Perspektivy cheloveka* (Man's Prospects), Moscow, 1979.

²⁶ It is not the author's task to deal with the Orthodox teaching on creation in all its aspects. This cannot be done within the limits of one article. The fundamentals of the Orthodox patristic teaching on the subject are brilliantly set forth in the writings of V. Lossky (see the relevant sections in his works "The Mystical Theology of the Eastern Church" and "Dogmatic Theology", both in the collection *Theological Studies*, No. 8, Moscow 1972, pp. 50-72 and 144-163, and in Father George Florovsky's article "Creation and Creaturehood" in his book *Creation and Redemption*, Belmont (Mass.), 1976. The present author sees his task in answering the questions posed at the beginning of this article. He takes as his guide the teaching of the Orthodox Church as formulated in the writings of the Church Fathers and distinguished Russian Orthodox theologians and thinkers of the 19th and 20th centuries.

²⁷ *Theological Studies*, No. 8. Moscow, 1972, p. 50.

²⁸ George Florovsky, *Op. cit.*, p. 48.

²⁹ *Patrologie cursus completus*. Accur. J.-P. Migne. Ser. Graeca. P., 1858, t. 36, col. 661.

³⁰ *PG*, t. 60, col. 530.

³¹ Highly indicative in this respect is E. Trubetskoy's account of the feelings he experienced watching, in a film, beetles devouring other beetles (see E. Trubetskoi. *Umozrenie v kraskakh: Tri ocherka*

o russkoi ikone [Speculation in Colours: Three Essays on the Russian Icon.] Paris, 1965, p. 9.

³² PG, t. 29, col. 76.

³³ PG, t. 3, col. 693.

³⁴ *Theological Studies*, No. 8, 1972, Moscow, p. 161.

³⁵ This is why we cannot agree with the construction the Roman Catholic theologian P. Smulders puts on the idea of *creatio ex nihilo* (2 Macc. 7. 28). In his view, it means, essentially, that the world contains "nothing that does not depend on God's action; all goes back to Him" (see: P. Smulders, H. Gross, A. Darlap.—In: *Sacramentum Mundi: An Encyclopaedia of Theology*. Ed. by K. Rahner, S. J. et al. London, 1968. Vol. 2, p. 24). The fact is, however, that the world does contain something not created by God, not traceable to Him: namely, evil. God did not create evil. He does not want it, but He permits its existence in the world for the purpose of His Economy. For the true meaning of the *creatio ex nihilo* see: V. Lossky "The Mystical Theology...", p. 51; E. Trubetskoi, *Smysl zhizni* (The Meaning of Life), Moscow, 1918, pp. 105-106.

³⁶ A diametrically opposite idea deriving from the same notion is that of "protecting the creation" (see Note 1). One can and must "protect" and "guard" concrete creatures made by God, such as plants and animals, but not the created world as such. The creation as the integral result of the Almighty God's act of creation does not need our protection.

³⁷ S. Franc. *Realnost i chelovek: Metafizika chelovecheskogo bytiya* (Reality and Man: The Metaphysics of Man's Being). Paris, 1956, p. 394.

³⁸ PL, t. 34, col. 304.

³⁹ PG, t. 32, col. 264.

⁴⁰ PG, t. 61, col. 712.

⁴¹ PG, t. 45, col. 302.

⁴² PG, t. 26, col. 204.

⁴³ E. Trubetskoi. *Smysl zhizni*, p. 123; S. Franc. *Op. cit.* p. 290.

⁴⁴ S. Franc. *Op. cit.*, pp. 290-291.

⁴⁵ PG, t. 77, col. 1133.

⁴⁶ PG, t. 29, col. 17.

⁴⁷ Cf. Archpriest Sergiy Bulgakov. *Nevesta Agntsa* (The Bride of the Lamb). Paris, 1945, pp. 44-45.

⁴⁸ E. Trubetskoi. *Smysl zhizni*, p. 123.

⁴⁹ S. Franc. *Op. cit.*, p. 291.

⁵⁰ "Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age", 2, 16-20.—*JMP*, 1986, No. pp. 6-7.

⁵¹ The idea of God-manhood strongly appeals to Russian religious thought. Beginning with Vladimir Solovyev's *Chtenia o Bogochelovechestve* (Talks on God-manhood) (V. Solovyev, Collected Works, Brussels, 1966, Vol. 3, pp. 3-185), many Russian theologians and thinkers of the 19th and 20th centuries discussed the subject in their writings.

⁵² Father Pavel Florensky. "Christianity and Culture". *JMP*, 1983, No. 4, pp. 57-60; No 5, pp. 68-73.

⁵³ *Man for Himself* is the title of a book by Erich Fromm (1947).

⁵⁴ PL, t. 41, col. 409.

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Dogmatic Teaching on Creation and Christian Attitude to Nature

The historically accumulated experience of human relations expresses the concepts of peace and justice. In contrast to these, the concept of survival reflects the heightened alarm, anxiety and hope of modern humanity: survival has begun to signify the problem of preserving civilization and even life itself on earth from the threat of nuclear and ecological catastrophe.

Of prime importance in the theoretical consideration of the survival problem is the need to emphasize the moral principle as the ontological guarantee of survival. The cosmological and ethical aspects are known to be interconnected. The ancient world was characterized by an intuitive perception of the inner tie between natural order and moral order in life. Even in Plato's theories the intense interest in the order of the cosmos is connected with the feeling that another order is under threat — the order of polis (1). Everything in the world — both the world of the physical universe and the moral world of man (2) — is subordinate to a general and universal principle. On the strength of this principle, the laws governing psychical life are the same as those governing the stars in the sky (3). Hence the basis for the secret conviction that "the ethical government of the world is achieved by the course of the world itself, that omnipotence is always on the side of justice, even if, for a time, it may appear otherwise" (4). Thinkers of all times and nations linked together human morality and the cosmic order (5).

The question of the place and role of man in the universe received a qualitatively new philosophical dimension, when Jesus of Nazareth proclaimed in Judea the commandment *love one another* (Jn. 15. 12) (6). The Incarnate Word of God pointed to the new moral principle of life and humanity experienced a radical moral turning point. Cosmological and social ethics received a uniting link such as they could not have had in the times of Plato. This link was biblical creationism, that is, the teaching of God as the Creator of the elements and, at the same time, the Lawgiver, Who gives men moral law (7).

In aspiring to substantiate the indisputable value of life, the world, and man, we must seek the basis in the doctrines of the Church, which possesses

one of the most profound metaphysical experiences of comprehending life in its ontological unity. At the same time we must proceed from the assumption that "the doctrines of the supreme and absolute religion must be the greatest and truest philosophy" (8), that the Christian cosmogony is founded on the dogmatic teaching of Creation. The Church introduced into the dogmatic teaching the concept of Creation to signify the basic principle of the relationship of God to the world. The introduction of the concept of creation into the theology of the Church presupposed the resolution of a whole range of problems of world outlook.

First of all, the Church had to seek, in the light of the New Testament teaching, the correct interpretation of the Old Testament texts on the Revelation of Creation. In doing this, attention was not focused on the chronological and genealogical conception of the world, but on the philosophical perception of the world as the perfect creation of God in its integral and diverse forms of life, constituting the earthly and celestial hierarchy, the beginning of which was recognized to be the Holy Trinity, the source of life and unity (9). Thus, the concept of creation appeared as essential of world understanding the good news of the New Testament about the redemption and deification of man.

Secondly, it was necessary to coordinate the teaching of God the Creator with the trinitarian theology of the Church, to express doctrinally the God-revealed truth that creation is the act of the Three Persons of the Holy Trinity. St. Basil the Great considers creation in a triple aspect — as cause, action, and purpose: "In Creation, conceive the Father as the first cause; the Son as the creative cause and the Spirit as the accomplishing cause" (10). The Blessed Augustine gave the teaching of the *vestigia Trinitatis*, the traces or signs of the Trinity which are found in the created world (11). In this way, the basic principle of God's relation to the world, as creation was recognized, included in itself the relation to the world of the Three Divine Hypostases of the Holy Trinity.

Thirdly, a serious difficulty for the theology of the Church was the problem of coordinating the Divine and created planes of life (12). This was a problem which ancient philosophy had also encountered and which gave birth, in the Christian milieu, to numerous gnostic systems which were potentially very dangerous not only to the purity of Orthodox doctrine, but to the very existence of the Church.

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the final and maximally generalized formulation of the Orthodox concept of creation was given in the teaching of Palamitism, in which God, recognized as absolutely incomprehensible in His nature and essence, is revealed in His actions — His energies and manifestations, the creative and providential acts of God. The Constantinople Councils of 1341, 1351, and 1368, deciding the question of the real distinction between Divine Essence and Its energies, decreed: God is utterly unknowable in His Essence, and cannot be the object of cognition or vision even for those who have attained the beatitude of Angels, to whom the Divine Being reveals Himself and becomes knowable in His uncreated and deifying energies (13). By this distinction between Divine Essence and Divine Energies a well-defined line was drawn between the Divine and created natures. This was the result of over 1,000 years of Christian dogmatic thought, the origins of which go back to the point of the intersection of two mutually incompatible, yet mutually supplementing principles — Revelation and the ancient philosophical tradition.

For a variety of reasons neither the Epicurean nor the Stoic philosophies were suitable as a basis for elaborating the Christian teaching on the correlation between the Creator and creation and for formulating the dogma of creation out of nothing (14).

The idea of God the Creator in that absolute sense attached to it in Christian doctrine was foreign to Greek philosophy in general and to Platonism especially. "According to Plato everything that exists, exists for ever, whereas God the Demiurge is occupied solely with the establishment of order" (15). The teaching of Aristotle confirms as eternal, and immutable, the philosophically abstract first cause of all life and movement and its inner purpose (16). But "the God of Aristotle is not a personal God; it is only the final condition of the world movement, the world process, and consequently, of the existence as a whole, the first cause of the universe" (17). The concept of the absolute Principle of the Greek philosophers "was wholly contained in the category of human reason" (18).

The God of the Revelation is perceived quite differently. In Revelation there is no mention made of existence, before the creation of the world, of any form of matter, consequently, matter in the sense of Platonic *me on* (19). In Philo of Alexandria we meet a more graphically expressed problem of the creation of the world among all Hellenistic Jewry. The God of the Revelation is the absolute and supra-world Godhead, apart from Whom nothing exists throughout eternity. "Philo does not tire exalting this Godhead above all the natural, and created, and above the entire cosmos. He is so supreme and perfect that not even a sign can be attributed to Him. Any such sign, even considered by us as utmost perfection, cannot be attributed to this supreme Principle" (20). At the same time, Philo recognized in the God of the Revelation the Personal God and despite "realizing the Godhead's absolute incompre-

hensibility and transcendence of nature he searched for ways to Him and tranquillity in Him" (21). The biblical conception of God differed radically from everything to which ancient philosophy led. A pagan Greek, brought up in the Greek philosophical tradition, "though he indeed saw the Godhead outside the world and above the world, but it was for him at most the Platonic One, that is, a soulless, impersonal, nameless, a purely mathematical generalization and union of all existing reality. The ancient Greek was wholly unable to understand this absolute as personal" (22). And the fact that everything in existence "begins to exist... only as a result of the act of divine creation, moreover creation *ex nihilo*, so that in everything created shines the Eternal Face of the entirely Personal Creator" (23), was for the whole of ancient thought something entirely new — a revolution not only in world outlook, but ethically and cosmologically.

The entire concept of the creation of the world *ex nihilo*, as a system of world outlook and, chiefly, as a world spiritual culture, arose in the Church. Platonism "over-evaluated" its view of matter: matter was used to explain the world evil. The Holy Fathers of the Church saw clearly the dangerous consequences of the teaching on the eternal nature of matter and moreover, its inherent evilness. The concept of the "eternal matter" and the concept of creation *ex nihilo* are "not two different explanations of the world or two different guidances in life, but two diverse natural realities" (24). In the teaching of creation this is the basic question relating not only to cosmology, but to soteriology as well. "There is objectivity; it is God-made creation. To live and feel together with all creatures... to awake in creatures another higher nature.... To say this, however, is the same as to make a demand on the restoration, i. e. spiritual, personality" (25). The Church's dogma on the creation of the world *ex nihilo* put matter in its real ontological place in the world, but the apologia for matter, refuting the charge that it was evil, was based on the fact of the Incarnation of God the Word, the hypostatization of human nature (26).

Thus, the dogma of creation *ex nihilo* should be assessed as a phenomenon of truth recognized by the conciliar mind of the Church and having soteriological and cosmological significance. The infallibility of this view of creation opens the way to the possibility of deification. The sensuous perceived cosmos, the comprehensible cosmos, becomes concentrated in the soul contemplating, as in a mirror in its purified reflection, the deifying energies, which first of all participate speculative beings — Angels, pure images, like whom the soul of man becomes. This revolutionizes completely the Platonic perspectives. Whereas for Platonists the intellectual comprehensible world was opposed to the world of the senses and belonged to the sphere of the Divine, was of one nature with divinity, for the Holy Fathers of the Church the ontological boundaries

passed between the creature world with its visible and invisible hierarchies and the Divine Essence Itself (27). The soul seeking God, "rising in mind too, surveys the cognizable and supra-cosmic world... and not recognizing among the comprehensible and the incorporeal the One Whom it desires, leaving everything found, it recognizes the One Whom it seeks, only because it does not detect that He is (in Himself)" (28). Contemplation of the heart leads to the deification of the nature of the contemplator. The recognition of matter as the creation of God forms the necessary prerequisite for the deification of the flesh, which is "one of the aspects of the salvation of man and the universe" (29). From this the significance attached by the Church on principle to the dogmatic truth of creation *ex nihilo* becomes clear. In general, "all the development of the dogmatic battles which the Church has waged down the centuries appears to us, if we regard it from the purely spiritual standpoint, as dominated by the constant preoccupation which the Church has had to safeguard, at each moment of her history, for all Christians, the possibility of attaining to the fullness of the mystical union" (30).

It may be said of the hierarchally meaningful structure of the dogma of creation that the "essence of the dogma is mystical" (31), its truth is hidden in supra-intelligent mystery and "instead of assimilating the mystery to our mode of understanding, we should, on the contrary, look for a profound change, an inner transformation of spirit, enabling us to experience it mystically" (32). In its innermost essence the dogma of creation cannot be an object either of abstract intellectualism or of utilitarian moralism, because it, just as any other dogma, is not a mental creation nor a moral practice, but a "mystical revelation, given to mystical perception in which the Divine mysteries of being are opened, and upon which depends the whole plenitude of our lives" (33). Such is the noumenal essence of the dogma of creation. God is the Creator of everything: "The power of will replaces substantial essence, place, time and the like" (34). Abiding above being and non-being, He is the Creator of all categories of being, time, eternity, space, poles, energies, matter, and movement, that is to say, all of that which determines the paradigm of "every entrance into the sphere of thought" (35): life and reason are "inserted" into the general law governing space-time relations and the actual physical environment, while being, at the same time, governed by laws which protect them against destruction and disintegration.

On the other hand, in its phenomenal comprehension and perception, the dogma of creation has its own history, abounding in rational and logical premises, conclusions and arguments. All this material, contained in Church Tradition and in the heritage of Christian thinkers and theologians and forming the periphery of the hierarchal meaning of the structure of the dogma of creation, ascends to the truth proclaimed by St. Paul the Apostle who, speaking

of God, affirms that *the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made* (Rom. 1. 20). On this basis, following the patristic thinkers, the Western Scholastic philosopher, Anselm of Canterbury, formulated the ontological argument. S. Averintsev notes that strictly speaking Anselm does not "prove" anything, but proposes that we ponder the concept of being, and having perceived that being is the most important of perfections, conclude that the concept of the all-perfect of perfections, as God must be, includes also the concept of being. Being and supreme perfection are related and therefore they must coincide in some way, so runs Anselm's thought, but this way of thinking is also characteristic of Dionysius the Areopagite, Descartes and Hegel (36). According to N. Lossky, philosophical speculation established with absolute authenticity that the physical world, being a systematic unity of numerous elements, cannot be primordial, existing independently: everywhere where there are at least two elements united with each other in some kind of relationship, there must exist a third principle, encompassing these two elements and constituting the condition for possible relationship between them. If the world is a systematic unity, permeated by relationships, then above the world, as its basis, is the supra-systematic Principle (37).

Utilizing the conceptual apparatus of systematic research (system, organization, integrity, connection, structure, plane, hierarchy, and so on), the world created by God can be conceived in the terms of space-time categories. Among the diversely defined systems given in philosophical literature it is perfectly possible to give a definition of the type: "The given organization is called a system, if all the elements in it are united by a common space-time structure" (38). Even from the point of view of discussing the fundamental methodologic and philosophical problems of quantum physics, "today there is nothing left to us, but to return again to the concept of integrity" (39).

The noumenal essence of the dogma of creation remains unchanged, stable and independent of any outside causes, whereas its phenomenal comprehension may be enriched by the experience of theological thought which characterizes the level of theological consciousness of each historical epoch.

The essential element of the Church doctrine of the creation *ex nihilo* becomes especially clear to us as we review the almost two thousand years of Christian culture. The Church teaching on creation from nothing was formulated in the 2nd and 3rd centuries in opposition to paganism and gnosticism. In the beginning, in the works of apostolic fathers, we find indications of the fact that the whole world and the order reigning in it was created by God. St. Clement, Bishop of Rome, describes in artistical form the establishment by God of harmony in the world: "The heavens, as they revolve beneath His government, do so in quiet submission to Him. The

day and night run the course He has laid down for them... Sun, moon and the starry choirs roll in harmony at His command, none swerving from its appointed orbit... Nor does the illimitable basin of the sea, gathered by the operations of His hand into its various different centres, overflow at any time the barriers encircling it... The impassable Ocean and all the world that lie beyond it are themselves ruled by the like ordinances of the Lord. Spring, summer, autumn and winter succeed one another peaceably; the winds fulfil their punctual duties, each from its own quarter, and give no offence; the ever-flowing streams, created for our well-being and enjoyment, offer their breasts unfailingly for the life of man" (40).

We find the teaching of creation from nothing in the Apologists. Whereas the basic premise in the cosmology of Justin Martyr consists in the fact that God is the Father and Creator of everything (41) in his pupil, Tatian, the "Lord of all, being the foundation of everything, was before the creation of the world" (42). Logos, generated from the beginning, produced the whole world, "having created for Himself matter for the purpose" (43). Tertullian's teaching on creation is expounded in his work "Against Hermogenes". Tertullian refutes the opinion of Hermogenes, who allows the existence of eternal matter which acquires certain qualities under the influence of divine power which transforms the qualityless matter. Evil and imperfection of the world was explained as the opposition of matter to creative pressure. Tertullian while recognizing the absoluteness of God denied the eternity of matter and expounded the dogmatic teaching of creation *ex nihilo* (44). The eternity of matter was also denied by Clement of Alexandria and St. Dionysius of Alexandria, who criticizes Epicurean atomism (45). Finally, we can name one of the most famous adversaries of gnosticism — St. Irenaeus of Lyons. In his second book *Adversus Omnes Haereses*, St. Irenaeus refutes the errors of the Gnostics, using the dialectical method (46). Thoroughly and in detail he exposes the groundlessness of dualistic view of God and the world and the representation of matter by Valentinus as a substance independent of God. Demonstrating the incorrectness and logical inconsistency of such views, St. Irenaeus of Lyons expounds the Church teaching of the One God, the Creator of the spiritual and substantial world (47). In the theologies of the great Cappadocians — Sts. Basil the Great, Gregory of Nazianzus and especially Gregory of Nyssa, the concept of creation *ex nihilo* triumphed definitively. "All creation, we affirm, both the comprehensible and concerning the sensible nature, is created from non-being; all that exists is by God's will. God created this world, that is to say, that in which all creation is conceived, visible and invisible" (48). In all the subsequent dogmatic teachings of the Church we see the triumphant adoption of the concept of creation *ex nihilo* as a fundamental cosmological thesis in general.

The question of the time of creation should be considered second in significance in Christian cosmology. Nevertheless, it does not have the significance in principle as does the question of creation *ex nihilo*. Here there is place for the existence of diverse theological opinions. Clement of Alexandria applying the allegorical method of interpreting the Bible narrative about the six-day creation, pointed out the logical and not the chronological order of the creation of the world — the world was created in an instant. Possibly this affirmation Clement of Alexandria reflected the notions of the aggregate origin of the world, going back to Anaxagoras, who borrowed his teaching from Linus whose poem on the origin of the world begins with these words: "There was a time when everything in the world appeared at the same time" (49). St. Ephraem Syrus categorically refutes the opinion of the Alexandrian school about the instant creation on the ground that it is impossible to imagine how everything created in several days could be made in a moment. In his view the first verse in Genesis is speaking of the creation of the elements, of the primordial substance or parts composing the Universe, about the creation of Heaven and Earth in their essence *ex nihilo* (50).

St. John Chrysostom also refutes the Alexandrian theory of instant creation, adhering to the strict historical method of the Antiochene school. St. John Chrysostom compares the Creator to an architect, who with a few devices, raises a huge building. But God, contrary to man, began building from the top: He first made Heaven as a canopy for the world, and then only began creating the Earth, as its foundation (51). In the opinion of the saint, God could have built the universe in an instant, but He did not want to; on the contrary, He condescended in some ways to adapt to us; by conforming to our ways of acting He also wanted to show that the present world was not made by chance, but by the wisdom of Providence. "God, the Lover of Mankind, through the mouth of Prophet taught mankind to know the order of creation, Who is the Creator of all and how each thing came to be,... He showed such indulgence in this narrative, indeed, according to the imperfection of our minds" (52).

According to the opinion of St. Augustine, God created the world instantly. Formless matter did not precede in time all of that which was made because everything was created at once: both the matter out of which everything was made and creation itself. "Everything was created *ex nihilo* by Thee but not out of Thy Substance, and not from some matter not belonging to Thee, existing earlier, but from one created by Thee then, for to it the formless, Thou gavest form without any lapse of time. The substance of Heaven and Earth are different, the appearance of Heaven and Earth are different too; Thou didst create matter *ex nihilo*; the world from formless matter; and Thou didst create both at the

same time: matter acquired form without any delay and interval" (53).

The opinion of St. Augustine differs from the views of St. Basil the Great and other Fathers in that he interpreted the creative act not only in the six-day process, but according to the natural laws existing today. The main thing to be stressed, however, is the fact that for St. Augustine just as for all the Fathers, the dogma of the creation of the world by God, constituted an important link in the entire system of the views of the world and was the source of optimism in viewing the world and its history. He felt that a new world historical epoch was coming, the epoch of the rise of man to the summit. This summit rose as the final salvation of mankind by Divine Power (54).

Finally, it should be noted that not one of the Fathers of the Church spoke out decisively, stating that the six days of creation were periods of indefinite length. The opinion, however, that the Universe existed fresh in a formless state and that only afterward diverse forms were created of substantial being was expressed by Sts. Basil the Great, Gregory of Nazianzus, Gregory of Nyssa, Ephraem Syrus, Ambrose of Milan, and others.

The next most important characteristic of the Christian conception of the world creation is the energetic advancement of the idea of Absolute Good. "The Platonic system was already crowned by this concept of 'Goodness', which almost the whole crowd of followers of Plato and Plotinus stubbornly continue to understand ethically although both the philosophers call it the Sun, which gives the power to see and be seen, and consequently abiding per se as something supra-visible and supra-seeing" (55). The Fathers and teachers of the Church unanimously called the goodness of God the cause of creation. "The entire universe, the movement of the planets, the mysterious life of the constellations, everything immersed in the element of time, is subject to measure and number, and has for its cause Preworld Good" (56).

Sts. Gregory of Nazianzus, Athanasius the Great, Theodoret and Augustine, Sts. John Chrysostom, John of Damascus, and others, unanimously express the dogmatic conviction that God created the Universe solely because of His infinite goodness, desiring that the entire world and man, brought forth from non-being into being, become participants in His goodness. The ontological meaning here is the fact that Good is always with us, it never leaves us, and even if we do not remember or do not understand something about it, it is always a part of us. Everything that exists in the world being the creation of the All-Good God, to a certain extent, to the measure of nearness to God, mirrors the reflection of His perfect goodness. In St. Dionysius the Areopagite we come across a more vividly expressed teaching in earlier patristics about the goodness of God, which "sheds light on everything that can be illumined, creates, revives, protects, perfects, and is the measure of all that exists, constancy, number, order, volume,

cause and purpose" (57). For Dionysius, Goodness is the principle of life, the notion of creation "is so close to that of deification that it is hard to distinguish between the first state of creatures and their final end—union with God" (58). According to St. Dionysius the Areopagite, the Incarnation "freed man from non-being, from inability to ascend to the Divine" (59). V. Lossky speaks of creation and deification as a common action of the Holy Trinity, represented as a dual economy—the creative and the accomplishing, communicating to creation not only being, but well being as well (60).

In the Areopagitic teaching, notes A. Losev, the animation of the least manifestation of cosmic life, including the general blessing of all that is human and all life, attains the most mature elaboration and reveals paths of human salvation unknown up to then (61).

Proceeding from the views on principle expressed by the Holy Fathers and theologians on the creation, we must admit that the dogma of the world creation by the Absolute and All-Good God *ex nihilo* is a conception of the world creation, such that it constitutes in itself immensely profound philosophical and ethical meaning, presupposes the confirmation of the personal understanding of life and, consequently, the absolute and unique value of human personality.

The next important question, which must be considered in connection with the theme under discussion, is the way in which the Church's dogmatic teaching on creation orientates man in his attitude to the world. The significance of this question is being grasped more and more acutely. In one of the documents of the WCC Programme Unit on Faith and Witness, it is stressed that inherent in us should be the realization of our relationship to Nature in the light of our faith in the fact that the God of the Revelation gave to man, created in His image and after His likeness, a special responsibility (62). The dogma of creation *ex nihilo* gave man a foremost place in the world, assigned him the central role in the life of the world. "Being the focal point in the universe, man unites it and in the act of blessing receives the world and at the same time offers it to God" (63).

However, in the state of sin, the process of mastering Nature became for man synonymous with survival. On the other hand, we should see in the mastering of Nature and survival the most important tasks determined by the interaction of economics and culture. Economics and culture arose at the dawn of human history and developed connecting within and without. Together they constitute the fundamental content of the world historical process which we call civilization and represent, from the point of view of its metaphysical essence, the process of self-transfiguration and acquiring mastery over the natural world. The cosmos being revealed to man, and the spiritual inner world created within man himself, are deeply and mysteriously interconnected and ontolo-

gically mutually conditioned. Therefore, the responsibility given to man for the state of the world is justified to the extent that the world is the environment for the revelation and actualization of the human personality and of its creative powers.

Looking back on the many centuries of history, it is becoming clearer to us that culture cannot exist without economics, without the God-commanded cultivation of the earth and, in general, without the creative, constructive and transforming activities of man in the world. In the process of developing civilization in the direction of the Kingdom of God, men must overcome the consequences of sin, both in the changed universe, become hostile to him, and in his own fallen nature. Man began to achieve the former through economics, the latter, by means of culture. In the Book of Genesis we find valuable indications of success achieved by man in the economic transformation of Nature. And here we come across the first witness of the tragic rift which occurred between economics and moral culture. We are speaking of the clever tiller, but the morally untransformed man — Cain. Similar disparities have occurred in world history, but today the rift between technological progress and moral order in the world must be mended. The problem of survival is a grave and complicated issue. In the process of mastering the universe, man has come up not only against the danger of using technological achievements for military purposes, but against the dangerous consequences of his influence on the environment.

The Christian attitude to the world was always characterized by "joyous cosmicism", "infinitely deep compassion and trepidation of reverent love" (64) towards everything created. In the renewed and spirit-bearing consciousness of Christianity God's creatures are regarded as something primal, suffering, beautiful and existing in reality (65). From the very beginning the purely utilitarian attitude to Nature winnowed from the spirit of the Old Roman pagan arrogance was contrary to the Christian view of the world. Earlier still, traditional ancient Greek culture had developed for a long time a reverent attitude towards Nature, considering domination over her audacious, an attempt by men to become *as gods*. In the opinion of ancient Greeks such pretensions invariably brought men catastrophes, as is evident from the myth about Prometheus (66). In Plato's dialogue, *Timaeus*, there is the image of the creator of the world, Demiurge, who "looks" upon ideas, considers, reflects, decides, joins, adjusts, fastens, takes care, rejoices, delivers speeches, carpenters, chisels, weaves, sews and forges. The reader of the dialogue knows nothing about Demiurge except his actions, with one exception: at the very beginning of the dialogue the author, speaking of the fact that the cosmos could not have arisen without Demiurge, informs us that the reason for all the actions of Demiurge was his goodness (67). Considering the fact that the nature of the dialogue is "clear, picturesque and poetical" (68) we may

presume the influence it might have exerted on the mind and imagination of the reader. Solicitous and knowing no envy, Demiurge, overcoming the energy of matter, "creates a beautiful and living world and rejoices at his creation" (69); he expresses the ideal of ethical and aesthetical-creative attitude to the world. However, in Aristotle we find the premise confirming that "Nature does not create anything lawlessly and in vain" (70), that she creates everything for the sake of men (71) and that "animals serve men for domestic necessities and for food" (72). According to Aristotle, the life of animals is fundamentally suffering and not happiness. Legalizing the slavery of domestic animals, Aristotle does not bring them into the sphere of man's moral responsibility (73).

The philosophy of the Stoics also does not see the need to place ecological or moral limits to the utilitarian attitude to Nature (74). Cicero in his work *De natura deorum* writes: "Everything in this world, used by men, was created and prepared precisely for them" (75). Pretensions to unlimited rights in relation to the use of Nature were based on the ancient anthropocentric tendencies. The traditions of the New Times, which assimilated these tendencies, resulted in the fact that "modern Western civilization achieved unheard of summits in the art of dividing the whole into parts" (76) and man, having destroyed his ancient union with Nature, "finally recognizes his loneliness in the indifferent boundlessness of the Universe out of which he arose at the will of chance" (77).

Today we may consider that the opinion, according to which the "despotic" form of dominion over Nature was firmly rooted in antiquity, is well grounded. A. Losev writes that "the Roman feeling for life begins with some kind of instinct for ontological world dominion, rooted also in the depths of the Roman spirit, and the last current in Hellenistic consciousness in general" (78).

The Old Roman notion of dominion was inherent in the views of such very influential figures in intellectual history as Origen and Thomas Aquinas. For many West-European thinkers, the idea of the dominion of man over Nature was self-evident. Devoid of any sense of mystery and profundity, "the Roman feeling for life" was unthinkable without "the sense of power." It was moreover free from the "feeling for law" — moral and ecological limitations, and easily combined with a constant tendency to organize and regulate everything, to systematize and subject to reason everything (79).

The Christian attitude to Nature was formulated on the basis of qualitatively different premises of world outlook. Here the system of the universe and the system of ethical concepts and notions are united in a strict and harmonious dogmatic system in which the world is created and, "being ready to turn into nothing" (80), exists through the grace of God its Creator. Moreover, the reason

for the existence of man and all creatures consists in the maximum possible and infinite communion with Divine Goodness.

Christian ethical views on labour and economics were formulated within the framework of the dogmatic world outlook. The Old Testament gives a detailed system of moral injunctions, regulating the economic actions of man and including definite requirements as regards to the earth and the animals in his service. In the New Testament the transforming, creative activity of man in the world, which has its metaphysical and moral foundation in Christ, appears to us in a dual aspect. In the mission of coming into the world, the Son of God appeared to fulfil the task of mastering the Universe, unfulfilled by Adam. The gospels represent Christ triumphant over the elements of the world and over death itself. "When, at the Second Coming, all the chosen are invested in glory of the Risen Christ, the conquest of the Universe by mankind will be completed through Him and in Him" (81). On the other hand, for us the highest moral example is the Lord's love for Nature. As man He loved "the Holy Earth and its Nature, the Holy City and His friends, and the whole of this humble environment just as the lilies of the fields and the grasses of the pastures" (82). All this is, authenticated by the witness of the Gospels, "the holy and true humanity of the life of God-Man" (83).

Among the Lord's sermons addressed to the disciples we come across the parable of "the faithful steward. In the light of the ecological problem, the exegetical meaning of the parable acquires a new aspect: man must be a kind and solicitous master in the world. Fulfilling the commandment of the Lord, the Church sanctified and raised the love of man for the world as a creation of God. "Only Christianity," writes Father Pavel Florensky, "generated unprecedented love for creatures and wounded the heart with loving compassion for everything that exists. The feeling for Nature — if it is understood as the attitude to the creatures themselves and not their forms, if we see something more in them than merely the external, a subjective-aesthetic love for 'the beauty of Nature' — is a feeling wholly Christian and outside Christianity it is absolutely unthinkable, because it presupposes a feeling of the reality of creatures" (84).

The natural result of Christian cosmological views was the fact that the humanity of mediaeval Europe was able to withstand the temptation to turn its attitude to Nature into despotism (85). St. Augustine insisted on the necessity for man to labour in the world. St. John Chrysostom writes that to be nourished by constant labour is a form of philosophy: "the souls of such people are purer, and their thoughts well-founded" (86). Labour was considered a necessary occupation in monastic life. Eastern and Western monasteries often become large economic centres and suppliers of diverse products.

St. Benedict of Nursia, the founder of Western monasticism, affirmed that the best way of preserving Nature was not only to protect her from the wrong acts of men, but to develop large-scale economic and labour activities on the basis of creative collaboration with Nature (87). The Rule of monastic life obliged monks to labour and bore the spiritual seal of mastering Nature, inspired by the second chapter of the Book of Genesis. Men of this spirit undertook work with the soils, waters, fauna and flora, and were sufficiently wise not to disturb the ecological balance (88).

In Russia, the spread of monasteries was accompanied by the opening up of distant and wild places. Despite the severe and unfavourable climatic conditions, agriculture and industry flourished in Russian monasteries. At the Solovetsky monastery situated 65 degrees North latitude, the monks managed to grow various agricultural products (89). The reasonable and careful attitude to Nature, developed in the practical life of monasteries, was founded on the awareness of responsibility towards creation, as attained by the strict ascetics of the spirit who were free from sin, and taught that "humanity, the first of creatures, was responsible for them before God, just as man was responsible for man" (90).

In the spirit of St. Paul's writings about the suffering of all creatures, which differed sharply from the views of the Stoic philosophers contemporary to the Apostle, Father Pavel Florensky confirms "the hope for the salvation and renewal of creatures" (91), experiences "the feeling of free responsibility for creatures" (92), and sees in the early ascetics a penetrating, acute compassion for them "up to the hidden source of tears" (93).

In the West, beginning with the epoch of the Renaissance, the tradition of the assimilation of Nature progressively developed in the direction of dominion over Nature, towards "despotic anthropocentrism" (94). "The Renaissance appeared in the history of Western culture as the epoch of the exaltation of the human personality, as a period of faith in man, in his infinite possibilities and in his ability to master Nature" (95). In the East at this time Palamitism had taken final shape. Speaking as a whole "both humanism and Palamitism... stimulated man to constant movement, that is, 'directed' him, so to say, into infinity, pointing out that this was the only means of survival and salvation" (96). The Western Renaissance humanism concluded European mediaevalism, which had taught nations for a thousand years that the world was created for them. The Eastern Renaissance — Palamitism, also aspiring to give meaning to and generalize the path travelled over a thousand years, formulated the basic principles of Christian cosmology and anthropology, by virtue of which creatures are bound to the Creator through grace and energy. "The humanistic

impulse opened to men America, the globe, the poles, and launched men into space" (97). Having launched themselves into space, man overcame the chains of "geocentrism" a second time, and immeasurably expanded the field of his cognitive and practical activities. On the other hand, having glanced at the Earth from space, man realized and even "felt" acutely the finiteness, limitedness, and smallness of Earth (98). Space helped to reveal far more clearly man's evident dependence on Earth.

Thus, following the Renaissance and the East-European renaissance, Modern history has brought us to today. "Thus as the humanistic impulse became general and continues to direct the world's development, so too the spiritual powers of the Orthodox, or once Orthodox peoples, are becoming common property and also guide the world's development" (99). In the unity of these two traditions, the traditions of the East and West supplementing each other, the tradition of mastering Nature and the tradition of preserving and transforming the world, humanity is called upon to solve two contemporary global issues—the finite nature of natural resources of the Earth, demanding their rational utilization, and the ecological problem of preserving Nature, as the milieu of man's habitation, in its integral wholeness and in the fullness of elements and diversity of forms composing it.

"The old *a priori* distinction between scientific and ethical values is no longer acceptable" (100).

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 85. L. Vasilenko. *Op. cit.*, p. 149.
 86. St. John Chrysostom. "Homily 5 on the First Epistle to the Corinthians".— In the book: *Writings*. St. Petersburg, 1904, Vol. X, bk. 1, p. 49.
 87. L. Vasilenko. *Op. cit.*, p. 149.
 88. *Ibid.*
 89. L. Denisov. *Pravoslavnye monastiri Rossiiskoi imperii* (Orthodox Monasteries of the Russian Empire). Moscow, 1908, p. 17.
 90. Father Pavel Florensky. *Op. cit.*, p. 290.
 91. *Ibid.*
 92. *Ibid.*
 93. *Ibid.*
 94. L. Vasilenko. *Op. cit.*, p. 150.
 95. A. Losev. *Estetika vozrozhdenia* (The Aesthetics of the Renaissance), p. 544.
 96. G. Prokhorov. "The Culture of the Times of the Kulikov Battle".— *Trudy otdela drevnerusskoi literatury* (Transactions of the Department of Early Russian Literature). Leningrad, 1979, Vol. XXXIV, p. 9.
 97. *Ibid.*
 98. V. Sevastyanov. *Op. cit.*, p. 123.
 99. G. Prokhorov. *Op. cit.*, p. 9.
 100. I. Prigozhin, I. Stengers. *Op. cit.*, p. 386.

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Ethno-Linguistic Situation in Palestine in the 1st Century A. D. During the Formation of the New Testament Canon

The beginning of the 1st century A. D. was the time of the earthly life and salvific ministry of our Lord Jesus Christ. For Palestine it was a most complicated period in its history in which the land had neither political, nor ethnic or linguistic unity. Being under Roman rule, Palestine was divided into administrative units populated by different tribes who spoke different languages and dialects and confessed different religions.

In the New-Testament period the territory of Palestine, which comprised one historical and cultural single whole with the lands beyond the Jordan, belonged to five administrative formations with different degrees of dependence from Rome. The area along the Mediterranean coast belonged to the Roman province of Syria which was administered by a governor appointed by the Roman emperor. Central and Southern Palestine including Samaria, Judaea and Idumaea was a special administrative unit administered by a procurator — a Roman governor submitted to Syria. The northern part of Palestine, Galilee, and the region along the left bank of the Jordan was the inherited estate of tetrarch Herod Antipas (4 B.C.-39 A. D.), son of Herod the Great, King of Judaea (37-4 B. C.). Antipas himself was in vassalage to Rome, while being an absolute ruler over his subjects and submitting to Syria in matters of defence and external relations. Philip (4 B.C.-34 A.D.), Herod Antipas' step-brother, was the tetrarch of Ituraea located to the northeast of Galilee and had the same rights. Finally, the city of Scythopolis (Beth-Shean) located on the border of Galilee and Samaria where the valley of the Jordan River joins the Valley of Jezreel, and the surrounding territory belonged to Decapolis, a federation of Hellenic cities which enjoyed very broad autonomy, including the right to have its own military units and mint its own coins, which was administered by a Syrian legate.

It should be pointed out that such complicated administrative and political structure was typical at that time for all the eastern provinces of the Roman Empire. Being constantly at war with Parthia, Rome felt its domination over these provinces to be insecure and chose not to interfere with the system of indirect rule that had taken shape under the Seleucids. And in the beginning the Empire simply did not have enough troops to enforce a direct rule over these provinces.¹

Neither was Palestine an ethnically homogenous region in the 1st century A. D. Its population was a conglomeration of Semitic tribes of different origin who spoke different languages and had different faiths and traditions. At that particular time there were four such main peoples there: the tribe of Judah, Samaritans, Phoenicians and Aramaeans.

The most numerous were the Jews who occupied the territory of Judaea proper and also Idumaea, Galilee and Ituraea. And even this section of the population was divided into ethnic groups which differed in origin, dialect and the

territory it occupied. The central cohesive factor that united the Jews was a religion, their common faith, with Jerusalem as its spiritual centre.

The Hebrew nation which was forming at that time included the Jews, the descendants of those who returned in the 6th-5th centuries B.C. from the Babylonian captivity and reoccupied Judaea, and also the people judaized at the end of the 2nd century B.C. as a result of an active policy of conquests pursued by the ruling Hasmonean dynasty of Judaea — the Idumaeans of Idumaea, the Moabites and Ammonites of Peraea, the Aramaeans and Samaritans of Galilee and the Aramaeans of Ituraea.² The gradual merging of these ethnic components into one nation was considerably facilitated by the fact that they were all closely related to each other and spoke but slightly different dialects of the common Aramaic language.³

As the last-century Russian historian A. Ladinsky points out, "the Babylonian Jews, submitting to the strength of circumstances, began to forget especially rapidly the language of their forefathers and accept the tongue of the conquerors. This state of affairs led to a situation when, first the common folk, and then all other classes of the Jewish nation in the Babylonian captivity could hardly understand their native tongue... and the need arose to interpret the text of the Law in the Syro-Chaldean [Aramaic.— A. Yu.] language".⁴

In the first century A. D. the Jews of Palestine spoke two dialects of the Aramaic language: Judaeo-Aramaic spoken by the residents of Judaea, the language of the Jerusalem Talmud⁵, and the Galilee dialect (Mt. 26, 73; Mk. 14. 70; Lk. 22. 59; Acts 2. 7).⁶ The Judaeo-Aramaic dialect experienced a strong influence of Hebrew, and the Galilean dialect — of the Phoenician language. The closest to the Aramaic language of the Semitic population of Syria must have been the dialect spoken by the Ituraean Jews who were judaized Aramaeans.

This diversity of the Aramaic dialects is explained by the fact that by the 1st century A.D. the Aramaic language had practically ousted all other sister-tongues of the Semitic peoples of Syria, Palestine and Mesopotamia, becoming a lingua franca, or Koine, for the non-Semitic peoples of the Near and Middle East.

The Aramaic language owed its rapid spread among the Semitic peoples of Mesopotamia and the Eastern Mediterranean, first, to the numerical superiority of the people who spoke it who dwelled in the middle reaches of the Tigris and Euphrates, occupying the central position among the other Semitic peoples; secondly, because the consonant Aramaic script was far simpler and easier to grasp than the Accadic or Assyrian ideographic cuneiform script. It was also more practical, since texts could be written on parchment and fabric, instead of clay tablets.⁷

The diversity of dialects of the Aramaic language, with the literary norm common for all peoples speaking the language absent, was explained by its extremely wide spread, by the substrate influence of the earlier vernaculars. Prominent Soviet Semitist I. Vinnikov points out in this context: "One should bear in mind that the early Aramaic language in the form in which it is known to us from literary monuments never had a single, commonly accepted form. And there had been no conditions anywhere for the emergence of such one form. The ancient Aramaic language stands for a combination of forms of Aramaic script that existed in the 1st century B.C. which had different origins and different basis, had been formed and used in different media and under different circumstances, being submitted to different influences and superimpositions due to which they differed appreciably from one another."⁸

The formation of the Jewish people from various ethnic elements was a rather painful process, with the "pure" Jews trying to place themselves above the relatively recently judaized proselytes. The Gospel of St. John (cf.: Jn. 1. 46; 7. 41, 52) reflects the disdainful attitude of the Jews to cobelievers from different ethnic groups, including the Galileans.

Apart from division into ethnic groups, which began to lose their importance only by the end of the 1st and the beginning of the 2nd centuries A.D., Jews were divided by their belonging to various Judaist traditions, which emerged in great numbers in the 2nd and 1st centuries B.C. The most influential among them were Sadducees and the Pharisees. In the 1st century A.D. the Zealots who split from the Pharisees gained considerable weight. And a special sect was formed by the Essenes who, as different from the aforesaid non-institutionalized traditions, set up a network of closed communities, isolated from the rest of the world and having their own rules and ordered hierarchical structure.⁹

Judaea was the focal point in which these various sects and traditions originated. But having been born there, they rapidly won supporters among Jews in other parts of Palestine. This process increased even more the divisions among the Palestinian Jews who, besides being divided into ethnic groups, were further split within each of these groups into various religious traditions.

Another major people of Palestine of the New Testament period were the Samaritans, the residents of the central part of the country — Samaria. They spoke the Samaritan dialect of the Aramaic language which was close to that of the Jews of Galilee.¹⁰ The emergence of the Samaritans reflects the political history of Palestine of the 1st century B.C. The main element involved in the process of formation of the Samaritans were the Aramaeans of Northern Mesopotamia who had been resettled in Palestine by the Assyrian rulers in the 8th-7th centuries B.C. in the place of the Israelites deported by the Assyrians after the fall of the Kingdom of Israel in 722 B.C. (see: 2 Kgs. 15. 29; 17. 24; 18.11). There they intermixed with the Israelites who had escaped deportation, adopting their religion (see: 4 Kgs. 17. 27). It must have been a century and a half later that the Samaritans absorbed what remained of the population of the Kingdom of Judah, destroyed by the Babylonians in 587 B.C., who were deported to Mesopotamia by the Babylonian King Nebuchadnezzar II (605-562 B. C.).

Before the Babylonian captivity of the Jews, the Samaritans shared their religion. The schism between the Samaritans and the Jews began after part of the Jews returned from the captivity (circa 539 B.C.). The residents of Samaria offered the returning Jews help in rebuilding the Jerusalem Temple, but the offer was rejected (see: Ez. 4. 2-3). In return they refused to recognize the new Jerusalem Temple restored by the Jews as their religious centre and built a temple

of their own on Mount Gerizim, near their capital city of Shechem. While the Jews traced their origin to Judah, one of the twelve sons of Jacob, the Samaritans regarded themselves as the descendants of Judah's brother Levi and the children of his step-brother Joseph — Ephraim and Manasseh.¹¹ Unlike the Jews, the Samaritans recognized as sacred only the first six books of the Old Testament—the Pentateuch and the Book of Joshua. The Samaritan Pentateuch was written in the 5th or 4th century B.C. in Hebrew, but in a peculiar Samaritan script derived from Phoenician. The Samaritan Torah contains many differences from the Masoretic (the standard Judaistic) text.¹²

The Samaritans have been traditionally regarded as a schismatic sect of Judaism, although the Samaritan and Jewish faiths are rather two branches which had emerged practically simultaneously from the common root — the religion of ancient Israel before the Babylonian captivity — and which continued to develop in parallel. Just like Judaism for the Jews, the Samaritan religion became a most important factor in the formation of the Samaritan people.

The followers of both religions were proverbially hostile to each other, the origins of their hostility dating back to the building of the second Jerusalem Temple (see: Ez. 4. 4-24; Neh. 4. 1-15; 6. 1-8; 13. 28). This hostility became especially acute after King John Hyrcanus (135-106 B.C.) of the Hasmonaeen dynasty captured Shechem in 129 B.C. and destroyed the Samaritan temple on Mount Gerizim. It was probably in the reign of John Hyrcanus, or his son Aristobulus I (106-105 B.C.), that part of the Samaritans populating regions close to Galilee were judaized by force along with the residents of Galilee.¹³ But the overwhelming majority of the Samaritans remained loyal to their own faith even despite most severe pressure exerted upon them by the Hasmonaeans.

In the New Testament times the regional, religious and ethnic antagonism between the Jews and the Samaritans became so bitter that pilgrims setting out to Jerusalem from Galilee thought it best to bypass Samaria and travel instead along the eastern bank of the Jordan. They did so not only from religious prejudice, but also from fear of being robbed and even murdered. This antagonism is reflected in the Gospel of St. John in the episode with the Samaritan woman asking Christ: *How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans* (Jn. 4. 9).

Another Semitic people of Palestine who lived on the Mediterranean coast and on the coast of Lebanon to the north were the Phoenicians, culturally descended from the Canaanites — the pre-Israelite Semitic population of Palestine. In the 13th to 12th centuries B.C. they were pushed to the coastal plain from the country's interior by the Israelites returning from Egypt. The Phoenicians spoke a special dialect of the Aramaean language and were pagans worshipping Canaanite tribal deities — Baal, Ashtaroth, Melgarth and Dagon. Residing side by side with Greeks in the Mediterranean ports of Tyre, Sidon, Acco (Ptolemais) and Jaffa (Joppa) they underwent considerable Hellenization and their branch populating the southern sector of the Palestinian coast including Ascalon, Azotus and Gaza were Hellenized completely.¹⁴ Widespread among these Hellenized Phoenicians was a kind of religious syncretism in which Canaanite deities were identified with similar ones from the Greek pantheon — Baal with Poseidon, Ashtaroth with Europa, Melgarth with Ares and so on.¹⁵

The Canaanite cult was distinguished by its crudely sensual and naturalistic nature with rituals involving human sacrifices, orgiastic mysteries and ritual fornication. The Israelites and later the Jews took a sharply hostile attitude

to the Canaanites and their descendants the Phoenicians. This attitude prevails all through the Old Testament, with some echoes of it found in the Gospels of St. Matthew and St. Mark. In the episode with the Canaanite women in St. Matthew's Gospel (Mt. 15. 22), whom St. Mark describes as a Syrophoenician woman (Mk 7. 26), the Saviour replies to her plea to heal her possessed daughter by saying: *I am not sent but unto the lost sheep of the house of Israel... It is not meet to take the children's bread, and cast it to dogs.* (Mt. 15. 24, 26; cf.: Mk. 7. 27).

Along with the Phoenicians, there was yet another Semitic people — Aramaeans — living on the territory of Decapolis, beyond the Jordan, in the outlying parts of Palestine.

During His public ministry Jesus Christ most certainly spoke His native Galilee dialect of the Aramaic language. The Aramaic words recorded by the Evangelists in His sermons and parables are analyzed in a special article by Archimandrite Antonin Kapustin, a prominent Russian church figure and historian.¹⁶ The Aramaeans were pagans with the prevailing cult of Hadad—a god of thunder and lightning represented as an eagle. The Hellenized Aramaeans identified him with the Greek Zeus.

The ethnic mosaic of the various Semitic peoples populating Palestine was further complicated by Hellenic cultural influence which began with the conquest of the Near and Middle East by Alexander the Great (336-323 B.C.). As a result of this Greek and Hellenized cities appeared across a territory densely populated by Semitic peoples. Within these cities people spoke Greek and Greek culture prevailed. Having captured Syria and Palestine in 64 B.C., the Romans supported in every way the Hellenic cultural expansion which they regarded as one of the mainstays of their own domination. The official language of the Roman administration of these territories was Greek, alongside Latin.

On the whole it appears that the process of Hellenization in Palestine affected but the upper classes and was not of any fundamental nature. A leading Russian scholar of that period A. Ranovich points out that "Hellenism did not penetrate all spheres of life in the East, experiencing a reverse influence in many respects and hardly affecting the popular masses, especially in the outlying regions... Hellenism failed to score a decisive victory in Syria. Above all, the Greek language remained predominantly the language of the cities and the upper sections of society without supplementing the local Semitic tongues".¹⁷

Thus in the first third of the 1st century A.D. Palestine was literally torn by all sorts of social, ethnic and religious contradictions. The situation was further aggravated by the political oppression of Rome. Eager to retain their grip on Palestine, the Romans stood to gain from the state of internal confusion in the country. The Roman administration was able to act as an arbitrator in conflicts between hostile factions, playing one against the other and thus preventing their unification against Rome.

But a society divided by all sorts of ethnic, religious, political and social barriers, centripetal tendencies had to manifest themselves sooner or later. That was even more so since in the 1st century A.D. Palestine was populated by four closely related Semitic peoples: the Jews, Samaritans, Phoenicians and Aramaeans. They spoke but different dialects of one and the same Aramaean language. And although by that time these peoples had been through a rather long process of formation, their formation took place in similar conditions, within one and the same geographical territory, often involving some common components, and through prolonged mutual interaction.

In as much as the central ethnic forming factor distinguishing one people from all others was religion, and since

changing religious affiliation caused, as a rule, changing ethnic adherence as well, it was religion, though not in the ethno-confessional, but in its universal form that was to become the rallying factor for all these peoples. That was the role of the Good News preached by our Lord Jesus Christ of Nazareth which was addressed in equal measure to all ethnic, religious, political and social groupings in Palestine, calling them to common peace, justice, equality, fraternity and love.

NOTES

¹ See: A. Ranovich. *Vostochnye provintsii Rimskoi imperii v I-III vv* (Eastern Provinces of the Roman Empire in the 1st-3rd Centuries). Moscow-Leningrad. The USSR Academy of Sciences Publishers, 1949, pp. 127-165.

² See also: G. Brauer. *Judaea Weeping*. N. Y.; Thomas Y. Crowell Co., 1970, pp. 12-13; J. Hoehner. *Herod Antipas*. Cambridge, Cambridge University Press, 1972, pp. 52-53.

³ The classification of the Western Semitic languages distinguishing the Phoenician, Hebrew, Canaanite, Moabite, Aramaic and other languages is but very conditional and fails to reflect the actual linguistic situation among the Western Semitic tribes. Since it was the Aramaic dialect that took the pride of place in the course of the subsequent historical development, and exerted great influence upon all the others, one can assume that by the 1st century A. D. the Aramaic language alone, although in many dialects, prevailed among the Semitic peoples of Mesopotamia, Syria and Palestine.

⁴ A. Ladinsky. "The Earliest Translations and Paraphrases of the Old Testament Scriptures".—*Dukhovnaya Beseda*, 1872, vol. I, No. 21, p. 380.

⁵ See: L. Vilsker. *Samaritanyansky yazyk* (The Samaritan Language). Moscow, Nauka Publishers, 1974, p. 12.

⁶ Concerning peculiarities of the Galilean dialect see: V. Protopopov. *Poezdka k samaryanam. Samaryanskaya Paskha na gore Garizim* (Trip to the Samaritans. Samaritan Easter on Mount Gerizim). Kazan, 1912, p. 34.

⁷ Aramaic script was based on the Phoenician one, providing in its own turn the basis for the Hebrew, Syrian, Arabic and certain other systems of writing.

⁸ I. Vinnikov. "Dictionary of Aramaic Inscriptions".—*Palestinsky sbornik*. Moscow-Leningrad: The USSR Academy of Sciences Publishers, 1958, 3rd instalment, p. 171.

⁹ Shining through the religious cover of various Judaist traditions of that time was their vivid political colour. Thus, the Sadducees reflected the interests of the top priesthood, aristocracy, rich merchants and were the proponents of Roman political and Hellenic cultural influences in Judaea. The Pharisees expressed the interests of the middle classes of the Jewish population of Palestine, opposing Hellenism and promoting the Judaist tradition. Their protest against Roman domination was but of a passive nature. The Zealots expressed the interests of the lower classes of the Palestinian Jews and were most radically opposed to Rome and the Jewish elite as seeking compromise with Rome. The Essenes also voiced the interests of the lower sections of the population, but their protest took the form of religious escapism.

¹⁰ See: L. Vilsker. *Op. cit.*, p. 24; B. Grande. *Vvedenie v sravnitel'noe izuchenie semitskikh yazykov* (Introduction to Comparative Studies of the Semitic Languages). Moscow, Nauka Publishers, 1972, p. 54; J. Hoehner. *Op. cit.*, p. 63.

¹¹ L. Vilsker. *Op. cit.*, p. 9.

¹² *Teksty Kumrana* (The Qumran Texts). Moscow, Nauka Publishers, 1971, 1st instalment, p. 43.

¹³ See: J. Hoehner. *Op. cit.*, pp. 52-53.

¹⁴ A. Ranovich. *Op. cit.*, p. 141.

¹⁵ E. Bikerman. *Gosudarstvo selevkidov* (The State of the Seleucids). Moscow, Nauka Publishers, 1985, p. 217.

¹⁶ Archimandrite Antonin Kapustin. "From Jerusalem. Exhortation Delivered on Holy Golgotha, in Jerusalem, During the Procession with the Holy Epitaphion, on April 14, 1872, Eli, Eli, lama sa-bachthani!"—*Dukhovnaya beseda*, 1872, vol. I, No. 20, pp. 361-366.

¹⁷ A. Ranovich. *Op. cit.*, pp. 159-160.

THE SACRAMENT OF MATRIMONY

Marriage in the Early Church

The canonical collections of the Orthodox Church use the definition of marriage offered by the Roman jurist Modestinus (3rd cen.): "Marriage is a partnership of man and woman, communion of life, a sharing of civil and religious acts." This definition can be found in the Nomocanon of Patriarch Photius of Constantinople (9th cen.), in the Syntagma of Matthew Blastares (14th cen.), and in Greek legal codes of Byzantium, including the *Procheiron* of Basil I (867-886) the translation of which forms the 49th Chapter of the Russian Nomocanon. The latter defines marriage as "the union of husband and wife, their coexistence all through life, the communion of divine and human truth." In the Greek Nomocanon this definition is accompanied by a remark on the basic features of marriage: physical (monogamous union of persons of opposite sex), ethical ("communion of life" — communion in all kinds of circumstances) and religious-legal ("sharing of civil and religious acts") (Nomocanon 12, 13).

Having borrowed the definition of marriage from Roman law, the Christian Church attached to it a Christian interpretation based on the witness of Holy Scripture.

Referring to Mosaic law, the Lord said: *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh* (Gen. 2. 24). *Wherefore they are no more twine but one flesh. What therefore God hath joined together, let no man put asunder* (Mt. 19. 5-6). The Saviour taught that marriage is indissoluble and can be terminated only on account of adultery committed by one of the spouses: *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery* (Mt. 19. 9).

St. Paul regarded marriage as a Sacrament, likening it to the mysterious union of Christ with the Church. In his Epistle to the Ephesians he says: *Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it... For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.* (cf. Gen. 2. 24). *This is a great mystery: but I speak concerning Christ and the church* (Eph. 5. 22-25, 31-32).

Prof. N. Suvorov writes: "As the image of the mysterious union of Christ with His Church, marriage is a Sacrament uniting the husband and wife for a complete and indivisible communion in life and bringing down upon them the gifts of God's grace."¹

As Roman citizens, Christians in the 1st century A.D. conducted their marriages in keeping with the civil laws of the Graeco-Roman state. Under Roman law the mutual consent

of the parties was the only condition that rendered marriage effective. It is said in the *Digest* that "Marriage cannot be consummated other than by common consent of all, that is of those entering into wedlock and those having authority over them."² This consent could be in oral or written form (in the form of a marriage contract) or expressed through an accomplished act — the bride entering the house of the groom. Marriage had to be preceded by "agreement", or betrothal, at which stage the relatives or guardians of the groom and bride discussed the material security of the family and specified the size of the dowry to be brought by the bride to the house of the groom.

In certain respects a betrothed bride had the same status as wife. Thus the groom could take upon himself any offense committed against her and bring legal action against the guilty party. From the reign of Emperor Septimius Severus (193—211) the bride's infidelity was equated with adultery.

The Church brought her attitude to Roman matrimonial practice into harmony with the New Testament teaching about matrimony. She regarded wedlock not only as the foundation of the family — the basic cell of society, but also as typifying the union of Christ with the Church, regarding the married couple as a living member of the Church. Therefore Christians, with their more profound and spiritualized understanding of marriage, could not accept certain types of conjugal union that existed among the pagans of the Roman Empire, such as marriages between next of kin or concubinage — prolonged cohabitation of a man with an unmarried woman. According to the doctrine of the Church, the married life of Christians should accord with Christian ethics, with marriage being consummated not on account of passion, but with God in mind, bearing in mind His ethical law, and to His glory. Therefore when concluding civil marriages, Christians previously sought the blessing of their bishop. The intention to conclude a marriage had to be announced in the Church before a civil contract was concluded. St. Ignatius of Antioch writes in his Epistle to Polycarp of Smyrna: "When men and women marry, it is desirable to have the bishop's consent to their union, so that the wedding may be a tribute to the Lord and not to their own carnal desire. The honour of God should be the aim in everything."³ Marriages not previously announced to the church community were regarded, according to Tertullian (circa 160-after 220) as fornication and adultery. Tertullian pointed out that a valid marriage had to be consummated before the Church, sanctified by prayer and sealed by the Eucharist.⁴ Thus Christians entered into wedlock both with the Church blessing and by concluding a marriage contract as required under Roman law.

This order remained unchanged when the empire adopted Christianity and the first Christian emperors, while con-

demning clandestine marriages concluded without the proper formalities, laid stress in their laws only upon the civil and legal aspects of marriage, making no mention of church matrimony rites.

In 428, emperors Theodosius II (408-450) and Valentinian (425-455) pointed out that marriage between free citizens must be concluded with the consent of both parties and attested by witnesses. Emperor Justinian I (527-565) prescribed in his *Novellae* that marriages without the observance of the required formalities are permitted only for persons from the lower classes. Those of the middle classes were required to announce to a church notary their intention to marry. Persons of the senatorial rank were required to formalize their intention through the conclusion of a written marriage contract specifying the size of the dowry and wedding gift.

The *Ecloga* of Leo III the Isaurian (717-741) and Constantine V Copronymus (741-775) published in 740 repeated the Justinian marriage laws with the only difference that people of the middle class were permitted to formalize their marriages in the presence of friends, or with the church blessing. The Church on her part insisted that marriages be sanctified by her blessing, while at the same time recognizing civil marriages of Christians consummated without such a blessing. This is evidenced by the fact that although the Church did not give her blessing for remarriages, she recognized them nevertheless.

It was only around the year 895 that Emperor Leo the Wise (886-912) by Novella 89 prescribed that marriages could only be concluded with the blessing of the Church. This law did not apply to slaves. In 1095, Emperor Alexius I Comnenus (1081-1118) made church blessing an obligatory requirement also for marriages of slaves. Emperor Andronicus Palaeologus (1282-1328) and Patriarch Athanasius of Constantinople (1303-1309) placed a final ban on marriages consummated without prior notification of the parochial priest and without his blessing. The celebration of Christian wedding became the sole prerogative of the Church. In Byzantium, in keeping with the laws of Leo the Wise, Alexius I Comnenus and Andronicus Palaeologus, the groom and the bride, or their parents, had to announce their intention to the bishop or his chief clerk. If there was any impediment to the marriage, special archpastoral permission had to be obtained. The applicants were given a written document in which the parochial priest was permitted to celebrate the marriage in the authenticated absence of any impediments.

Traditionally, the Church also played a role in the betrothal, which thus became an ethically binding act. Before church wedding became obligatory for all Christians, church betrothal, after which the parties entered into conjugal relations, was regarded as having the validity of a marriage.

According to the Canon 98 of the Trullan Synod, "he who takes into conjugal cohabitation a wife betrothed to another person, who is still alive becomes guilty of adultery." The Church derived from the fact of betrothal the same relations of affinity, as from a marriage, and this could become an impediment to remarriage. Thus in case of the death of the betrothed groom or bride, the remaining party could not marry any relative of the other up to the fourth degree of kinship inclusive. It was only in the reign of Emperor Leo the Wise, however, that church blessing received legal force in civil legislation as well. He decreed (in his *Novellae* 74 and 109) that a betrothal blessed by the Church could not be broken arbitrarily. To minimize grounds for breaking the marriage agreement, the same age limit was set for the parties as in the case of a wedding: 12 years of age for the bride and 14 years of age for the groom.

The *Novellae* issued by Alexius Comnenus in 1084 and 1092 confirmed the indissolubility of church betrothal.

Thus a betrothal with the blessing of the Church was given the same importance as a wedding. Nonetheless the civil form of betrothal agreement was not cancelled by these laws. It was described as "imperfect betrothal" and was legally placed after church betrothal. Alexius Comnenus declared improper the payment of a compensation for breaking off a church betrothal while permitting this practice for civil engagements. He proclaimed as having no legal force marriage agreements involving children under 7 years of age.

The canonical implications of a church betrothal were the same as for a church wedding. Therefore an engaged person who lost his bride and married another was regarded as remarrying. As for civil betrothal, it was not recognized by the Church if concluded by the parents of the groom and bride before they reached the age of seven. If concluded over this age limit, it had in some respects equal force with church betrothal. For example, a party to a civil betrothal who was over 7 years of age and who then married another, was regarded as being remarried and could not be ordained.

The canons of the Orthodox Church and Byzantine laws on betrothal and marriage were accepted by Russ after the Baptism, but it took time for them to become established among the people. The canonical answers of Metropolitan Ioann II of Kiev (1080-1089) indicate that the common people regarded weddings as applicable only to princes and boyars. Others continued to adhere to the pagan practice of stealing the bride, or marriage by purchase. As late as the end of the 17th century there are references in literature to marriages concluded without a church wedding. Church authorities ordered the clergy in areas (above all outlying regions) where people entered common-law marriage to marry the spouses even if they already had children.

THE SACRAMENT OF MATRIMONY IN THE RUSSIAN CHURCH

In Russia, like in Byzantium, the groom and bride had to apply to the local bishop for a blessing upon their proposed marriage. The bishop issued a writ to the local priest instructing him to conduct a preliminary investigation for the purpose of discovering any impediments to marriage. The applicant had to pay for this writ a duty which was increased in the case of a second and third marriage. The issue of such writs and the payment of duties was abolished by a decree of Empress Catherine II in 1765.

In the 17th century, the engagement was accompanied by the conclusion of a contract providing for the payment of a compensation by the party who breaks the engagement. In his decree of 1702 Peter the Great banned such contracts and compensations prescribing instead a trial period of no less than six weeks before the wedding during which time the bride and the groom were absolutely free to break the engagement. This imperial law contradicted the church norm of the indissolubility of the engagement. On December 14, 1744, Empress Elizaveta restored the traditional ban on breaking the engagement. Persons wishing to do so had to file an application, through the Holy Synod, with sovereign herself.

In 1775, the Holy Synod issued a decree on the conclusion of church engagement simultaneously with the wedding ceremony. Exceptions were made for members of the royal family for whom the rite of church engagement remained in force.

During the Synodal period church wedding could be celebrated only by the priest in the parish of either the groom or the bride. This requirement contained in Nomokanon is reiterated in numerous directives of the Holy Synod. Under a decree of 1775 a person wishing to marry had to announce his intention to the parochial priest (orally or in writing), indicating his first and family name, rank, property status and the first and family name of the bride. The priest in his turn was obliged to make an appropriate announcement in church after Liturgy. Such announcements were usually made on Sundays and other feast days and parishioners were obliged to report to the priest concerning any impediments to the announced marriage to the best of their knowledge. If none were reported, the priest made an entry to that effect into a special registry. This inquiry procedure was authorized by the Holy Synod in 1837, and the entry in the church registry had to be signed by the bride, the groom, their guarantors (no fewer than two) and the priest himself. It was also necessary to attach to the entry birth certificates, passports, service records of the groom and the bride, a testimony from their father confessor ascertaining their coming to confession and the Holy Communion, a permission of the authorities should the groom be a civil servant, and in cases of remarriage—a consistory writ on the dissolution of the previous marriage and a permission for remarriage. Such a writ was also required when, for reasons of certain impediments, permission for marriage had to be issued by the ruling bishop.

The wedding was celebrated with both the groom and the bride present in church and also their witnesses (not fewer than two) who sealed the act with their signatures in the church registry. Weddings outside the church (in chapels and prayer houses) were permitted only in exceptional cases.

Obligatory registration of marriages in church registers was established in the Russian Church in 1802. In 1838 the Holy Synod approved the form of such registers. Marriage entries had to specify the time of the wedding, the first and family names of the groom and the bride, whether this was a second or third marriage for each of the spouses, and names of the guarantors and witnesses.

The 1918 Decree on the Separation of the Church from the State made church wedding invalid before the law. Believers were required to register their marriage with the proper civil authorities before wedding in church. The absence of a parental blessing for the wedding of persons who are of legal age and have already registered their civil marriage is no longer an impediment to this Sacrament.

IMPEDIMENTS

Since marriage is more than a mere personal decision of the partners to it, it is submitted to certain social regulations and norms. Canon Law, proceeding from the premise that Christian marriage is a Sacrament, stipulates certain obligatory requirements for a valid marriage, and lists impediments to marriage.

These impediments may be absolute, making a person incapable of contracting a valid marriage. Or they can be prohibitory, such as those for reasons of kinship. And there are also impediments making an already consummated marriage null and void and subject to dissolution. And there are also impediments which, when discovered, do not require the dissolution of a marriage, but which place the spouses and the priest who conducted the wedding ceremony under certain canonical restrictions.

The following are the absolute impediments to marriage which also require the dissolution of a marriage already concluded:

1. An already existing marriage, since Christian marriage is unconditionally monogamous;

2. Holy orders. Apostolic Canon 26 allows only readers and singers to get married after ordination to ministry. Canon 6 of the Trullan Synod decrees celibacy not only for clergy, but also for hypodeacons. Referring to Apostolic Canon 26, the council fathers decided that "from now on neither hypodeacon, nor deacon or priest are permitted to marry after ordination. And should some dare do this, such a one shall be expelled".

Since the time of Emperor Justinian these Church Canons have also been confirmed by civil laws, and marriage of persons in holy orders concluded after ordination was declared null and void and subject to dissolution. This is confirmed by Canon 6 of St. Basil the Great and Canon 3 of the Trullan Synod. In his decree of October 18, 530, Emperor Justinian ordered "marriages not permitted by Canon Law to be also banned by civil laws and that children born within such illegal wedlocks be regarded as illegitimate..." (cod. 1. 3. 45). The law of Justinian lost its force after Emperor Leo the Philosopher enacted his Novella 79 stipulating that a cleric marrying after ordination must be stripped of his ecclesiastical rank, although not excluded from clerics or banned from church services for which remarriage constitutes no obstacle. Experts on the 12-th-century Canon Law witness to the fact that in their time it was the law of Leo the Philosopher and not of Justinian (Balsamon. Commentary to Nomocanon IX, Chapter 29) which was in force, although they are of the opinion that an illegal marriage of a cleric cannot become legal after his removal from ministry because of a provision of the Graeco-Roman law under which something that had no legal force in the beginning cannot become legal following the elimination of the circumstances that had rendered it illegal in the first place. Balsamon also asserts that marriages of persons in holy orders do not become legal even if consummated after they had shed their ecclesiastical garments (commentary on St. Basil's Canon 44). But in the practice of the Greek Church and at later times it was required that a marriage be dissolved if entered into by a cleric during service in an ecclesiastical rank.

NOTES

¹ N. Suvorov. *Uchebnik tserkovnogo prava* (Manual of Canon Law). Moscow, 1913, p. 349.

² *Digesty Yustiniana* (The Justinian Digest). Moscow, Nauka Publishers, 1984, p. 370.

³ *Early Christian Writings*. Penguin Books, 1968, p. 129.

⁴ A. Pavlov. *Kurs tserkovnogo prava* (A Course in Canon Law). Trihity-St. Sergiy Lavra, 1902, p. 365.

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(To be continued)

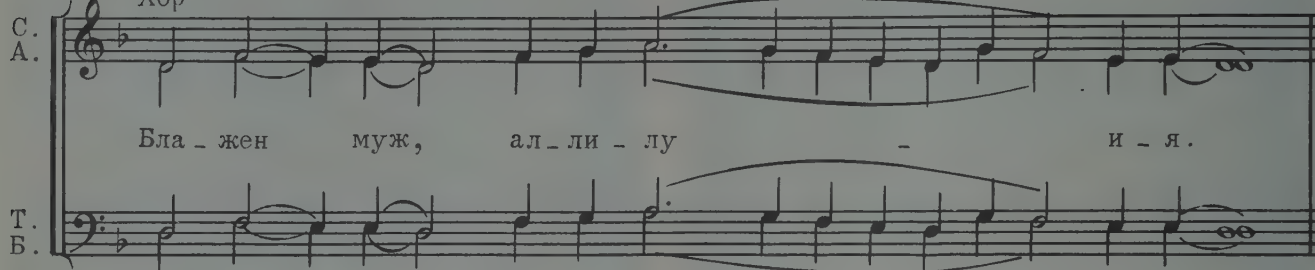
"BLESSED IS THE MAN..."

Chant of Zosima's Hermitage
Arranged by Hierodeacon Amvrosiy

Канонарх



Хор



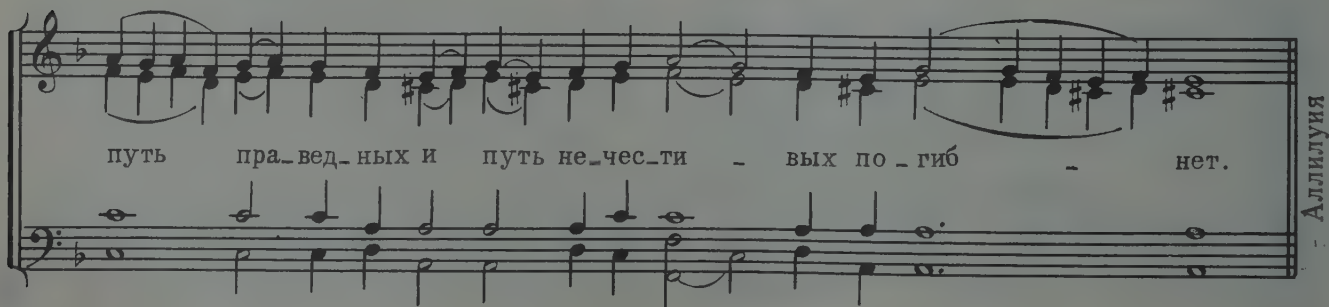
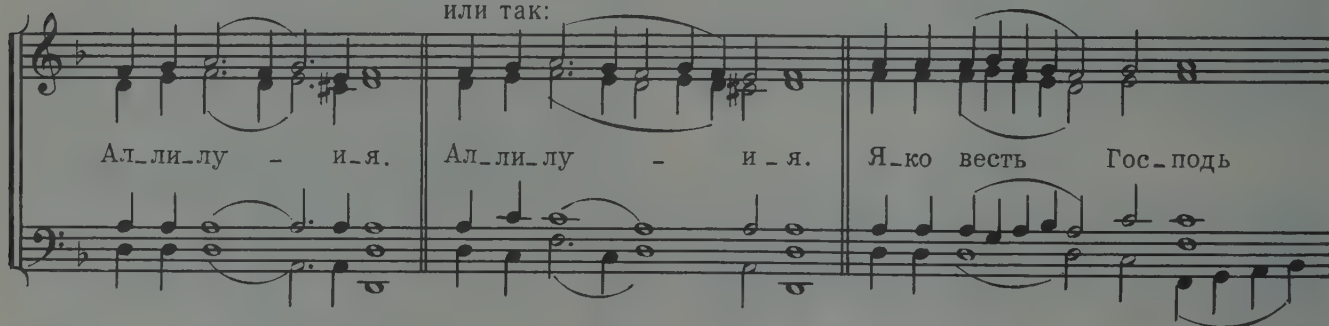
Канонарх



Хор



или так:



Аллилуия

Ра-бо-тай-те Гос - по-де-ви со стра - хом и

ра - дуй - те - ся Е - му с тре - пе - том.

Аллилуия

Бла - же - ни - вси, на - де - ю - щие - ся Нань.

Аллилуия

Вос - крес - ни, Гос - по - ди, спа - си мя, Бо - же мой.

Аллилуия

Гос - под - не есть спа - се - ни - е и на лю - дех Тво - их

бла - го - сло - ве - ни - е Тво - е. Ал - ли - лу - и - я.

EESTI EVANGEELNE LUTERLIK KIRIK JA RAHULIIKUMINE, EELK Consistooriumi väljaanne. Tallin, 1986.

The Estonian Evangelical Lutheran Church and the Peace Movement. Tallin, 1986.

Such is the title of a book published in Estonia by the Consistory of the Estonian Evangelical Lutheran Church (EELC). The book came out in print in spring 1987.

The publication is dedicated to the Memory of Archbishop Edgar Hark, the Primate of the Estonian Evangelical Lutheran Church († 1986), who is the author of the concept underlying the book. Many peace initiatives of the Lutheran Church of Estonia are associated with the name of Archbishop Edgar Hark. He constantly underscored the need for social action by the Church in preserving peace on Earth.

Prayer and preaching are the chief elements of the worship service in the Evangelical Lutheran Church. Aspiration for peace and propagation of it organically obtain from the Evangelical theology of Martin Luther (1483-1546). As the great reformer taught, the world is divided into two kingdoms — the spiritual and the secular, and each functions according to its own laws. The spiritual kingdom, i. e., the Church, lives according to the gospels, which definitely rule out war and advocacy thereof. It is for this reason that Luther believed that crusades as religious wars are completely unacceptable for Christians. As to the secular kingdom, Martin Luther contended that a state has a "sword", i. e., the power and duty to defend its citizens from both external and internal enemies; therefore, the only war that can be just is one which defends citizens from outside invasion and protects the honour and dignity of the country. If the state did not have the sword it would turn into chaos....

Aside from materials and documents reflecting the peacemaking activity of the Lutheran Church of Estonia, the book contains reminiscences of World War II prominent members of the EELC: Archbishop Edgar Hark, Archbishop Alfred Tooming, the pastors Gustav Maarand, Armand Leimann, Elmar Kull and Herbert Kuurme, and the famous or-

ganist Prof. Hugo Lepnurm, People's Artist of the Estonian SSR.

The book carries accounts by soldiers of the grueling years of the fight against fascism, when all patriots arose to the defence of the Motherland in order, as the gospel put it, to lay down their lives for their friends (Jn. 15. 13). Paradoxical as it may seem, it was then that the clergymen of the Lutheran church took arms in hand to initiate the struggle for peace in order to defend it later with their word, with preaching and prayer.

Of particular interest, in our opinion, is the book's section entitled "The EELC and the Peace Movement", which was written by the compiler of the book, Vice-Provost Tiit Salumäe, the pastor of the Leningrad and Haapsalu parish. It is a brief essay on the history of the Lutheran Church of Estonia beginning in the 1920s.

On October 13, 1921, the then Head of the EELC, Bishop Jakob Kukk urged in his archpastoral message that in accordance with a proposal by the "World Union for the Development of Friendship Among Peoples by Means of the Church" September 6 be declared Day of Peace in all the parishes.

From the outset of its peacemaking activity the EELC regarded it as an opportunity not only to testify to her attitude to peace but also to effect peacemaking in practice in the spirit of evangelical love. Despite the difference in the socio-political system of the bourgeois Estonian republic and the fledgling Soviet Russia, on February 23, 1922, Bishop Jakob Kukk addressed all the parishes of Estonia with an appeal to aid the starving people in the Volga region. In response to the appeal money was raised and grain and provisions were gathered, which the Estonian Red Cross sent to the Volga region. Thanks to this thousands of people were saved.

After the demise of Bishop Jakob Kukk other Estonian hierarchs likewise invariably spoke out from positions of committed peacemaking. In 1934 Archbishop Hugo Rahamägi

entitled his first archpastoral message "We Need Mercy and Peace". In 1939, when World War II had started in Europe, Dr. Johan Kupp, the former rector of Tartu University, was elected the new Archbishop. In his message on the occasion of Prayer Day in 1940 he wrote that the Church was living in conditions when nation had risen up against nation, and brother against brother. At that time it was necessary to pray, saying: "Lord, save us from war and bloodshed".

In 1941 the Nazi invaders occupied Estonia. One-fourth of church buildings were partially ruined or totally destroyed. After the war over a third of the parishes were left without clergymen.

Simultaneously with the restoration of the churches the EELC entered a new phase of energetic struggle for peace. Jan Kiivit was elected Archbishop at the 13th EELC Church Meeting in 1949. Under his leadership the EELC entered the international arena and established contacts with Lutheran international organizations and Churches of other countries. Efficacious cooperation with the Soviet Peace Committee began. In 1950 the EELC supported the Stockholm Appeal for the prohibition of nuclear weapons. Afterwards, under the stewardship of Archbishops Jan Kiivit and later Alfred Tooming, the EELC took an active part in the work of the Christian Peace Conference, the World Council of Churches and the Lutheran World Federation, consistently advocating disarmament, an end to nuclear tests, and democracy and progress.

The book under review is richly illustrated, some of the photographs having been provided from private archives.

Unquestionably, this book is a contribution to the body of literature on the activity of the Churches and religious associations in the Soviet Union and is a tribute of gratitude to those who with their labour served the cause of peace on Earth.

Hieromonk MARK



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